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HOLIDAYS



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BY

LLOYD CHAMPLIN EDDY

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TO ALL THOSE INTERESTED IN HOLIDAYS, AS
WELL AS TO EDUCATORS AND PHYSICIANS
HAVING OCCASION FOR RECOMMENDING
VACATIONS, THIS WORK IS DEDICATED.

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INTRODUCTION.

Although each day of the year has been a holiday at least once since history began, how many persons planning to travel on business or vacation have known in advance even a few facts concerning the many holidays still much-observed in different parts of the world? How often has such information in handy form been available for either foreign or domestic correspondents at business colleges, offices, libraries, holiday gatherings and even book stores? It is hoped that this book will answer in a cultural manner numerous worth-while related questions; as,

Why is much business usually suspended in several countries on July 14?

Why is August 16 usually a holiday in some places, including parts of Vermont?

For what day in May is Arbor Day often proclaimed in parts of Canada?

Why is March 21 a celebrated date in several locations, including parts of Mexico?

On what date is Maryland Day usually observed as a holiday? Why?

Where and when are some Pioneer Days observed?

What do "Colorado Day" and "Kansas Day" commemorate?

Is "Georgia Day" a holiday? When and Why?

On what "Gregorian" dates are the New Years' Days of Chinese calendar expected to fall in each future year up to at least 1948? Do Chinese in such places as Hawaii transact much business on such days?

On what "Gregorian" dates is the Mohammedan Yaum Ashura expected to fall in each future year up to at least 1948? Do many Mohammedans live in the Philippines?

What is Hypapante, Makar Sankranti, Purim, Ramachandra, Rosh Hashanah? When?

On what "Gregorian" dates do the Parsi New Year holidays fall in 1929, etc.?

What were the names of at least ten persons whose birthday anniversaries are usually kept as holidays in places?

Are the Christmas holidays in any parts of the world observed at times not actually occurring within ten days of the "Gregorian" December 25?

Why is May 17 usually a holiday in at least parts of Norway?

When is a Derby Day expected to fall in at least parts of England in 1929?

Why is the "Second of August" observed as a holiday in several countries in some years?

The holidays listed herein show that in some cases they have been periods of rejoicing, recreation, or amusement, and in other cases periods of fasting, prayer, worship, or sorrow, but usually special times of community, state or religious observance to commemorate extraordinary events and persons or to promote public welfare.

At various times the word holiday has been spelled in several different ways. Early forms of the word are "halig daes," "haliday," "halyday" and "holly day."¹ Some Jewish Feasts, Mohammedan Ashuras or Ramadans, part of the Parsi Thanksgiving, and a few other memorial observances or festivals occurred on special "religious" days having names that might be translated to mean "Holy Days." Soon after the beginning of the sixteenth century the term holy day was common in parts of Europe, but the manner of celebrating some earlier and later holly days or holidays seems to have been by no means always "hallowed." One of Samuel Johnson's definitions of a holiday was a "day of gayety and joy."² Other lexicographers have defined a holiday as a "vacation," "a Religious Anniversary"³, or "day of rest, diversion, or amusement"⁴; and a legal holiday as a "day fixed by law for the suspension of business in whole or in part."⁵

The length of a day in some places is from dawn to sunset; as, the legal Sunday in parts of Florida; and from sunset to sunset in some locations; as, in parts of Palestine; but the mean solar day consists of twenty-four hours

¹ Reference: "Universal Etymological English Dictionary" by Nathaniel Bailey.

² Reference: "Dictionary of the English Language" by Samuel Johnson.

³ Reference: "Century Dictionary and Cyclopedia."

⁴ Reference: "A Dictionary of the English Language" by Noah Webster.

⁵ Reference: The Funk & Wagnalls "New Standard Dictionary."

and approximately four minutes in some temperate climes whereas the sidereal day in such locations consists of twenty-three hours and approximately fifty-six minutes. The duration of the period of sunlight in clear weather varies with season and locality: the maximum in the vicinity of New York being about fifteen hours, and the minimum in the vicinity of northern Finland less than three hours.

Although several holidays are anniversaries, Saturday from twelve o'clock noon is a legal half-holiday in many States, and a holiday in such places as parts of Irak. Sunday is not only one of the most frequently observed legal holidays on which many public buildings and banks are obliged by law to close, but a weekly day of rest and worship in several civilized parts of the world. If no religious, state, or other laws concerning the subject existed, perhaps persons would attempt to fix their own holidays at various times; as, by observing the Sabbath from Saturday noon to Sunday noon, or by observing a corresponding Friday on the Mohammedan calendar.* An "Independence Sunday" in parts of America on July 3, 1927, received official recognition. Whether citizens keep the holidays legal in their communities or not, so many days of special significance exist that the average person gives many of them only passing recognition.

Some holidays have different names in different locations. Dwellers in a few places, for instance, call the twelfth of October "Amerigo Day," but this holiday in some other parts of the world receives the name "Columbus Day," "Discovery Day" and even "Thanksgiving Day." Inhabitants of such places as France commemorate the Taking of the Bastille; citizens of the United States of America observe an Independence Day; Mexicans celebrate a Constitution Day apparently with as much enjoyment as Canadians cling to a Dominion Day. Important church festivals are sometimes called Red-letter days. Both recognized holidays and much-observed "Holy Days" or Red-letter days, whether public legal holidays, fasts, feasts, or festivals, receive attention in this book. Here is no intention to advocate more extensive holiday celebrations than have already taken place,

* In Italy a recent proclamation or decree concerning observances of future week-day holidays on the nearest Sundays may affect the custom or manner of Fascist celebrations, etc.

but where one mingles freely with neighbors of different political opinions, religious beliefs, and racial descents it is particularly advantageous to become familiar with the spirit that underlies various holidays.

LLOYD CHAMPLIN EDDY.

CHRONOLOGICAL PREFACE.

January 1.—New Year's Day (usually a holiday in most locations, except in at least parts of British Isles, where Gregorian calendar is observed); see chapter 1. Inaugurations in such places as Liberia (if first Monday of a "leap year" as in 1940), parts of Nicaragua (presidential years, but see January 16, November 14, and December 2), and various State Capitals (including Albany, New York) in some years; see chapter 12. Births of former King Rama VI of Siam (New Year holiday also in parts of Siam, but see chapter 1 and November 8), Mikhail Speranski (Russian writer), Domenico Quaglio (German artist), Tommaso Salvini (Italian actor), Philip Schaff (Swiss author), Francis B. Head (Canadian statesman and English writer), Paul Revere (American patriot), "Betsy" Ross (see chapter 5), and several other persons; see also chapters 1 and 3.

January 2.—Port Arthur Day (usually a holiday in parts of Japan); see chapter 4. Victory of 1757 (among some communities in Calcutta in some years; see chapter 4); Foundation Day (some cities or towns in Switzerland); Heroes of 1803 (usually one of the Haitian Independence and New Year holidays in such places as Cape Haitien and Grand Port); and a holiday in several places including parts of Morocco, if January 1 falls on Friday (as in 1932, 1937, 1943); see chapters 7 and 8. Ratification day (State of Georgia in 1788) of original United States Constitution (see chapters 7, 15 and 16); not usually a public legal holiday in recent years, but Sunday in such locations as parts of Brazil, Great Lebanon, Melbourne, and Sunnyside in 1938, 1944 and 1949.

January 3.—Tebet Fast (among some Jews in "Gregorian" 1928 and 1966); Sebat New Moon (Jewish 5706 and Gregorian 1946); a Jewish "Sabbath" in some places including parts of Irak in Gregorian 1931, 1942, 1948, and 1953 (and eve of January 3); see chapter 15. Battle of Princeton (1777; see chapter 4); not usually a public legal holiday in such places as America, but celebrated

in some years at Princeton University, etc. On this date in some locations occasionally occur inaugurations; as, of a Governor (often on first Tuesday in Rhode Island) and city executives (often on first Monday in some cities); see chapter 12. Usually a holiday in Japan, and in some years in such places as parts of Asia, British colonies or possessions, and Haiti; see January 1, 2, and Buddhist fasts or feasts in such places as Nepal in chapter 15.

January 4.—Utah Admission to United States of America Day, and anniversary of proclamation of amnesty to Mormons (holiday in Utah in some years); in the years 1931, 1942, 1948, and 1953, this date is the "Second Sunday after Christmas" (according to Gregorian calendar) and a public day of rest in many places including Andorra, Liechtenstein, Luxemburg, San Marino and some towns in the Azores, but not usually a public legal holiday in such locations as Palestine. See also chapters 12, 15, and 16. Annexation to Belgium (some communities in Belgian Congo); not usually a public legal holiday, but birthday of Joseph Banks (British naturalist), and one of the New Year holidays (for banks, etc.) in some years in such places as parts of Tokio.

January 5.—Ashura Eve and Ninth of Muharram (holiday among Mohammedans in such places as parts of Persia in Gregorian 1944 and Hejira 1363); see chapter 1. Twelfth Night (usually observed in such places as parts of Cetinje and Saloniki; see chapter 1); half-holiday in parts of Malta in 1929, 1935, 1946, 1952. Birthday of many celebrated persons including Jean B. Say (French economist), Francisco Suarez (Spanish philosopher), David Bispham (singer), Cyrus Hamlin (educator), Stephen Decatur and Robert Henley (American naval officers); not usually a public legal holiday, but the concluding day of a New Year Festival in parts of Japan in some years (see also January 2). Sunday in many places including Sunland in 1930, 1936, 1941, and 1947.

January 6.—Epiphany; Twelfthtide; Three Kings' Day (also see Theophany of Ruthenian-Catholics in chapters 1 and 15); usually a holiday in such places as parts of Italy, Quebec, and Sweden, but celebrated in many other places including parts of Brazil and Bulgaria, especially if preceding Christmas falls on Sunday. Sometimes called "Children's Day." Birthday of Jeanne D'Arc (see

chapter 4), P. Gustave Doré (illustrator and painter), H. Eobanus Hessus (remarkable German writer of Latin poetry), and Charles Sumner (statesman); not usually a public legal holiday in United States of America, but New Mexico's Admission anniversary (see chapter 16), and one of the winter sports carnival days (sled dog races, skiing, etc.) in parts of such places as New Hampshire and upper New York State in some years.

January 7.—Pioneers' holiday for First Liberian Colonists of 1822 (in such places as Cape Montserrado and Monrovia); see chapter 8. Old Rock Day; St. Distaff Day; St. Lucian Day; sometimes "St. John's Day"; one of the "old-style" Christmas Days; observed as a holiday in parts of northeastern Africa, southeastern Europe and western Asia; see chapter 15. Anniversary of Constitution of 1911 (Monaco; see chapters 5 and 7). First Day of Cheker Bairam (1935), and Mohammedan New Year's Eve (Gregorian 1943) in such places as parts of western Asia; see chapters 1 and 15. (Second Friday of January): Arbor Day in Louisiana; not usually a public legal holiday, but see January 8, and chapters 2 and 6.

January 8.—Battle of New Orleans (holiday in New Orleans); see chapter 4. Birthday of Vladimir Karapetoff, Lowell Mason, Harris J. Ryan, Alfred R. Wallace; not usually a public legal holiday, but one of "old-style" Christmas holidays in some places; see chapter 15. Second Day of Bairam (1935; see January 7), and Proclamation of Ali among Mohammedans in some places (in Gregorian 1943); see chapters 1 and 15.

January 9.—Third Day of Cheker Bairam among some Mohammedans in western Asia (1935); Hindu observances in parts of northern India in Gregorian 1928 and 1947; Eed-el-Kebeer (1941 in such places as parts of Cyprus and Nejd); see chapter 15. Arbor Day in Louisiana, if second Friday, and Connecticut ratification day of original United States Constitution; not usually a public legal holiday, but Succession Day of Grand Duchess Charlotte of Luxemburg; see chapters 2, 12.

January 10.—First Day of Ramadan (1932) among some Mohammedans in parts of Somaliland, etc. Elections in Albania (probably not again until 1932); see chapter 12. Lama Full Moon in parts of Thibet in Gregorian 1936; see chapter 15. Birthday of Ethan Allen (see May 10 and chapter 7); not usually a public legal

holiday, but First Sunday after Epiphany in 1932, 1937, and 1943.

January 11.—Makar Sankranti among many Hindus in some years; as, 1929; see chapter 1. Mohammedan Second Day of Ramadan (Gregorian 1932 in such places as Mecca); Barah Wafat (Gregorian 1949); see chapters 3 and 15. Jewish New Moon of Sebat 1, 5700 (Gregorian 1940). Holiday in parts of Iraq, if Saturday. Birthday of Ezra Cornell, Alexander Hamilton, and Bayard Taylor; not usually a public legal holiday, but a Founder's Day at Cornell University.

January 12.—Buddhist observance of Sakyamuni's elevation to Buddha in such places as parts of China (Gregorian 1935; see chapter 15). Mavloud (among Mohammedans in such places as parts of Africa and Cyprus in Gregorian 1949); see chapter 3. Birthday of Edmund Burke (British statesman and writer), John Hancock (see chapter 7), Giuseppe Mazzini (Italian patriot), and Johann H. Pestalozzi (Swiss educationist); not usually a public legal holiday, but a half-holiday in several places (parts of Italy, etc.) in 1929, 1935, 1946 (Saturday).

January 13.—Pongal Festival among many Tamils in some years; as, 1945; see chapter 1. Old New Year's Eve or Watch Night of Julian calendar; half-holiday in some Ruthenian-Catholic and horologist communities, and in places where observed as December 31, especially if Saturday; see chapter 1. Proclamation of the Prophet Mahomet among many Mohammedans (Gregorian year 1928; see chapter 15). Birthday of Horatio Alger, Jr., Salmon P. Chase, and Samuel Woodworth; not usually a public legal holiday, but a Saturday half-holiday in several places in 1934, 1940, 1945, and 1951.

January 14.—Sakyamuni's Elevation to Buddha (observance in 1943 in such places as parts of China); see also Makar Sankranti in chapter 1 and other movable feasts in chapters 3, 15, and 16. New Year's Day of Julian calendar; holiday in some communities in such places as parts of southeastern Europe, western Asia, northeastern Africa; see chapter 1. Arbor Day in Louisiana, expected in 1938, 1944, 1949; not usually a public legal holiday, but birthday of Matthew F. Maury (proposed for "Hall of Fame"), and ratification day of Peace Treaty of 1784 between United States Congress and Great

Britain; see chapters 2 and 13, and "Second Friday."

January 15.—Thivassam (among many Hindus and a few Sikhs, but see chapters 1 and 15) in some years; Thaipausham in parts of northern India in 1934. Temperance Day (North Dakota in some years, if third Friday; see chapter 16); Birthday of William H. P. Faunce, "Jean Moliere," and Archbishop Soederbloom (sixtieth anniversary celebrated in Finland, Germany, and Sweden to some extent in 1926); not usually a public legal holiday, but "Second Sunday after Epiphany" in 1928, 1933, 1939, and 1950; see chapter 15.

January 16.—Mohammedan observances of Imaum Zaman's Birthday or Alborak's Night in different places (Gregorian 1930), and of Ashura Eve and Ninth of Muharram (in Gregorian 1943); usually holidays in places; see chapters 1, 3, 15. Inauguration (1926 in Nicaragua owing to resignation of Carlos Solarzano, but Adolpho Diaz later recognized as President); see January 1 and chapter 12. Birthday of Henry W. Halleck, Nicholas Longworth, and Robert W. Service; not usually a public legal holiday, but Industrial Safety Day in parts of New York State in some years; see chapter 16. (Sunday in 1938, 1944, 1949.)

January 17.—Founding of Principality (Monaco in some years; see chapters 5 and 7). Half-holiday in such places as parts of Malta, if Saturday; as, in 1931 and 1942. First Day of Cheker Bairam (1934 among Mohammedans in such places as parts of Baluchistan); Yom Ashura (1943); see chapters 1 and 15. Birthday of Benjamin Franklin and David Lloyd George; "Thrift Day" or "Share with Others Day" or "Battle of Cowpens" in some years (see chapters 4, 5, 7, and 16); not usually a public legal holiday, but celebrations of Independence from Autocracy in parts of Hawaii in some years.

January 18.—Birthday of German Empire (among many Germans; see chapter 5). Founding of City in 1535 (Lima, Peru; see chapter 8). Usually a half-holiday in such places as Chile, if Saturday; as, in 1930, 1936, 1941, and 1947. Birthday of Daniel Webster; not usually a public legal holiday, but Second Day of Cheker Bairam, and holiday in parts of Nejd; see chapter 15. See also Thivassam and "movable" feasts (Malay Peninsula, etc.) in chapter 1.

January 19.—Birthday of Robert E. Lee (usually a

holiday in Alabama, Arkansas, Florida, Georgia, Mississippi, the Carolinas, Tennessee, and Virginia); see chapter 3. Central American Union Treaty holiday (Honduras); see chapter 13. Birthday of Auguste Comte, William W. Keen, Edgar Allen Poe, and James Watt; not usually a public legal holiday, but Mohammedan New Year's Day in 1942.

January 20.—Christening of Rio de Janeiro (St. Sebastian's Day) in parts of Brazil; see chapter 7. Birthday of Richard Henry Lee and Robert Morris (American patriots); not usually a public legal holiday, but a "Life Insurance Day" in some years (see chapter 16), and a Saturday half-holiday in some places in 1934, 1940, 1945, and 1951. Sunday (Rio De Oro, etc.) in 1929, 1935, 1946, and 1952.

January 21.—Day of Mourning for Nikola Lenin (Vladimir Ilitch Ulyanoff, "the father of Bolshevism") in Soviet Russia in some years; see chapter 4. "Virgen de Altagracia" Day in parts of Dominica; see chapter 15. Founding of City of Panama (1518; holiday in parts of Panama; see chapter 8). Birthday of John C. Fremont and T. J. ("Stonewall") Jackson (see chapters 3 and 8); not usually a public legal holiday, but "Own your own Home" day in parts of United States of America in some years; see chapter 16.

January 22.—Second day observance for Nikola Lenin (offices closed in many parts of Soviet Russia in some years); see chapter 4. First Settlement Day (south-western North Island, New Zealand), and a Foundation Day in parts of southern Australia in some years; see chapter 8 and January 23. Third Sunday after Epiphany in 1933; see chapter 15. Birthday of Francis Bacon, George G. N. Byron, and Manuel Garcia (see chapters 3 and 5); not usually a public legal holiday, but a "Safe Investment Day" in some years; see chapter 16, and Saints days in chapter 15. New Year's Day of Chinese calendar in Gregorian 1947; New Year's Eve in 1928, and part of New Year Festival among some Chinese in 1966.

January 23.—Part of a Carnival season (Rome). San Ildefonso (Indian Pueblo Feast in parts of New Mexico). Observed to some extent in Spain, etc. See chapter 15. One of New Year holidays among many Chinese in Gregorian 1928, 1947, and 1966; see chapter 1. Also see

Buddhist observances in Bhutan in chapter 15. Anniversary of Australasian Federation; also see Monday on or after January 26; not usually a public legal holiday, but see "Pay Bills Promptly Day" in chapter 16. Also see Panchaet Communal in chapter 15.

January 24.—One of Chinese New Year holidays in Gregorian 1928, and Chinese New Year's in Gregorian 1955. Lama day-after-full-moon observance (Gregorian 1932) in such places as parts of Tibet; see chapter 15. Affonzo De Sousa Settlement of 1531 (St. Timothy's Day) in such places as parts of Sao Paulo (Brazil) in some years; see chapter 8. Birthday of Henry Ward Beecher, George Clymer, Charles J. Fox, Frederick the Great, and John Rutledge (see chapter 7); not usually a public legal holiday, but anniversary of discovery of gold in California (1848), and union of Moldavia and Walachia (1861); see chapter 13; Sunday in 1932, 1937, and 1943 (Canberra, parts of Anam, Assam, and Rio De Oro, Roumania, etc.). (Monday on or after January 26, usually by proclamation): Regatta holiday in southern Tasmania; see chapter 16.

January 25.—St. Paul's Conversion (holiday in some Mediterranean islands; see February 10). Birthday of Robert Burns and Robert Boyle; not usually a public legal holiday, but such days are occasionally commemorated at banquets; see chapter 7. A New Year's Day among many Chinese in Gregorian 1936; see chapter 1. Sunday (Argentina, Brazil, Sundsvall, etc.) in 1931, 1942, 1948, and 1953.

January 26.—Anniversary Holiday (parts of Australia and Latvia); see chapter 8 and 16. Michigan Admission to United States of America Day; not usually a public legal holiday, but New Year's holiday among many Chinese in Gregorian 1944; see chapter 1. See also Thanksgiving in Newfoundland (next item); usually on Wednesday. (Usually a day in last week of January, often Wednesday or Friday); Thanksgiving holiday in parts of Newfoundland; see chapter 14; when proclaimed.

January 27.—St. Saba holiday (parts of Yugoslavia including old Herzegovina). St. John Chrysostom in some places (see chapter 15); not usually a public legal holiday, but birthday of Edward S. Creasy, Samuel Gompers, and Wolfgang A. Mozart (see chapters 4 and 9). Sunday (Austria, Brazil, etc.) in 1929, 1935, 1946. Hindu

Magh Mela, or Fair Day at Allahabad in Hindu month Magh (Gregorian 1929 and 1948; see chapter 1); also see feasts of Nanakpanthis in chapter 15. New Year's Day among many Chinese in Gregorian 1933; see chapter 1. Buddhist observance (1931 in parts of such places as Kansu) of Sakyamuni's elevation to Buddha; see chapters 3, 15, and 16.

January 28.—National Cuban Triumph of 1909; "Nativity of José Martí" (parts of Cuba). Birthday of Alexander Mackenzie and Robert J. L. Maclure (see chapter 8); not usually a public legal holiday, but Septuagesima Sunday in many places including parts of Andorra, Iceland, Luxemburg, and San Marino in 1934; see chapter 15). First Day of Cheker Bairam (1933); Yom Ashura (1942); see chapters 1 and 15. New Year's Day of old Chinese calendar in Gregorian year 1941 (called *Thaipauscham* by some Indians in southern Malay Peninsula); see chapter 1. (Monday on or after January 26); Usually Foundation Anniversary Day in Australia, except Northern Territory and West Queensland where usually January 26.

January 29.—Kansas Day (particularly in schools of Kansas; see Admission Days in chapter 16). Birthday of Thomas Paine, John D. Rockefeller, Jr., and Emanuel Swedenborg; not usually a public legal holiday, but "Carnation Day" (William McKinley's birthday). Sunday (Stockholm, etc.) in 1928, 1933. First-Governor's-Choice holiday (Auckland, New Zealand); also see Monday on or after January 26 in both Australia and Tasmania. Mohammedan New Year's Day (Mohammedan 1360 and Gregorian 1941); Proclamation of Ali in some places; also see other movable festivals in chapters 1, 3, 15, and 16.

January 30.—Birthday of King Boris III of Bulgaria (parts of the Balkans); see chapter 3. Old Chinese New Year's Day (1930 and 1949 in such places as parts of Malay Peninsula). Fourth Sunday after Epiphany in 1927 and 1938; observed in numerous places including parts of Tasmania; see chapter 15. See also "Monday on or after January 26" and other "movable" feasts.

January 31.—Portuguese Memorial Day (usually a holiday in Portugal and some Portuguese colonies); Oporto Revolution (1891); see chapter 4. Birthday of James G. Blaine, Franz Schubert, Charles H. Spurgeon,

and Nathan Straus; not usually a public legal holiday, but Sexagesima Sunday (1932 and 1937) in such places as parts of Danzig and Nova Scotia. First Day of Ramadan (among numerous Mohammedans in Gregorian 1930); see chapter 15. New Year's Day of old Chinese calendar (1938; see chapter 1). See also "Monday on or after January 26."

February 1.—Tasman holiday (Nelson Province, New Zealand); usually Regatta Day in southern Tasmania, if Monday on or after January 26. Inaugurations in Honduras in some presidential years; as, 1937; on this date a Governor of Virginia is inaugurated in some years. Constitution Day (Persia in some years, but see chapter 7); not usually a public legal holiday, but see Saints' days in chapter 15, and "movable" feasts. New Year's Eve of old Chinese calendar in 1927 and 1946. Celebrations of Portuguese Memorial Day in 1932, 1937, and 1943 (Monday) in Portugal and some Portuguese colonies; see chapter 4. (First Friday of February): Usually Arbor Day in Florida, particularly among school children; see chapter 2.

February 2.—Candlemas Day; Lichtmess; Purification Day (holiday or half-holiday in such places as parts of Brazil, Liechtenstein and Madeira); Virgen de la Candelaria (Copacabana, etc.); Hypapante (Greek Church); see chapter 15. One of the Chinese New Year holidays (1927 and 1946); see chapter 1. Groundhog day; not usually a public legal holiday, but anniversary of Founding of Buenos Aires (1535), and formerly probably an Animistic Feast in some years in some places; see chapters 8 and 16. Celebrated to some extent in Florida as Arbor Day, if first Friday of February. Sunday (Argentina, parts of Eritrea and Spain, Luxemburg, New South Wales, Port Guinea, etc.) in 1930, 1936, 1941, and 1947.

February 3.—San Blas holiday (Paraguay); St. Blasius; Battle of Monte Caseros; see chapter 4. Half-holiday in such places as Venezuela in some years; as, 1940. Shinto Devil-Chasing Ceremony among some Japanese; one of the Chinese New Year holidays in Gregorian 1927, 1935, 1946; Possibly Polytheistic observances in some communities in some years; See chapters 1 and 16. Birthday of Mendelssohn-Bartholdy, Horace Greeley, and Sidney Lanier; not usually a public legal holiday, but Sexagesima Sunday in such places as parts

of Newfoundland in 1929; see chapter 15. (First Friday after February 1); Arbor Day in southern counties of Arizona; not usually a public legal holiday, but see chapter 2 (schools, etc.)

February 4.—Lamaic Eighth Day of Moon (Gregorian 1941 in parts of Tibet). New Year's Day of old Chinese calendar in such places as parts of China and the East Indies in Gregorian 1943; see chapters 1 and 15. Also see Parsi Midwinter Festival in chapter 15, and "First Friday after February 1." Birthday of Friedrich Ebert and Mark Hopkins; not usually a public legal holiday, but Kentucky Admission to United States of America Day; see chapters 12 and 16.

February 5.—Mexican Constitution of 1857 holiday; see chapter 7. Birthday of James Otis, Robert Peel, and Zebulon M. Pike (see chapter 8); not usually a public legal holiday, but an Arbor Day in southern counties of Arizona, if first Friday after February 1 (1932, 1937, and 1943). See also Recognition days (Republic of San Marino, etc.) in chapters 7 and 16.

February 6.—Feast of Lanterns (1928). Mardi Gras (1940). See chapter 16 for places, etc. Ashura Eve and Muharram Tasco (1941) among many Mohammedans; see chapter 1. Birthday of W. Maxwell Evarts; not usually a public legal holiday, but Massachusetts ratification day of original United States Constitution (1788), and Election of Supreme Pontiff of The See and Church of Rome in some years.

February 7.—Sakra (Indra) observance among some Buddhists in Gregorian 1930. A New Year Holiday among many Chinese in Gregorian 1932; see chapters 1 and 3. Imaum Zaman's Birthday or Alborak's Night observances among Mohammedans in different places in Gregorian 1928; Yom Ashura in 1941; see chapters 3 and 15. Birthday of Charles Dickens and Louis Agassiz Fuertes; not usually a public legal holiday, but Ash Wednesday (1940) in such places as parts of Andorra, Bolivia and Newfoundland; see chapter 15.

February 8.—Feast of Lanterns (1936; see chapters 1 and 16), and part of the New Year Festival of old Chinese calendar in 1932 and 1940; see chapter 1. Arbor Day in eastern Oregon in 1929, 1935, 1946, 1952; not usually a public legal holiday, but birthday of Robert Burton and John Ruskin; see chapters 2 and 9. Sunday

(England, Rio De Oro, parts of Tonkin, etc.) in 1931, 1942, 1948, and 1953. (Second Friday of February): Arbor Day in eastern counties of Oregon; not usually a public legal holiday, but see Chapter 2.

February 9.—Mardi Gras (holiday in several places in 1932 and 1937); see chapter 16. Mohammedan New Year's Eve (Gregorian 1940); First Day of Cheker Bairam (1932). Birthday of George Ade, John A. Logan, and Samuel J. Tilden (see chapter 4); not usually a public legal holiday, but Septuagesima Sunday in 1941, and anniversary of establishment of United States Weather Bureau.

February 10.—St. Paul Shipwrecked at Malta (Malta). Ash Wednesday (1932); see chapter 15. Election Day (Colombia in some years; probably not again before 1930 with respect to presidential elections; see chapter 12). New Year's Day of old Chinese calendar in Gregorian 1929, and of Mohammedan calendar in 1940. Union of Upper and Lower Canada (1841), and Peace of Paris (1763); not usually a public legal holiday, but Adar New Moon (1940), and Second Day of Cheker Bairam in Gregorian 1932; see chapters 1, 13, and 15.

February 11.—First Emperor's Accession, and Constitution of 1889 Day (Japan); see chapters 7 and 12. One of the New Year's holidays in such places as parts of China in 1929 and 1948; see chapter 1. Bakr-Id (1938) in such places as parts of India; see chapter 15. Birthday of Daniel Boone and Thomas A. Edison (see chapter 8); not usually a public legal holiday, but a half-holiday in parts of Missouri and New Jersey, if Saturday.

February 12.—Birthday of Abraham Lincoln (usually a legal holiday in most states of the United States of America); see chapters 4 and 8. Oglethorpe Day (or "Georgia Day"); see chapter 8. Birthday of Peter Cooper and Charles Darwin (not usually a public legal holiday, but anniversary of discovery of gold in Australia in 1851). Anniversary of first Chinese Republic, and one of the New Year holidays in such places as parts of China in Gregorian 1929, 1937, and 1948.

February 13.—Celebration of End of old Chinese winter (1930), and one of the New Year holidays in such places as parts of China in Gregorian 1937 and 1945; see chapters 1 and 16. Shrove Tuesday (1934 and 1945; see chapters 15 and 16); usually a holiday in several

places including parts of Brazil. Ash Wednesday (1929). Septuagesima Sunday in 1927, 1938, and 1949; see chapter 15.

February 14.—Admission Day in Arizona (see chapter 16) and Oregon, but not recently a public legal holiday in Oregon. St. Valentine's Day; "Old Candlemas" (in nineteenth century, but see February 2 and 15); birthday of David Wallis Reeves; not usually a public legal holiday, but First Day of Lent in 1934 in some places; see chapter 15. One of the New Year holidays in such places as parts of China in 1937 and 1945; see chapters 1 and 16.

February 15.—Vardavar in parts of Erzerum and some other places. Hypapante or Candlemas according to Julian calendar among some Ruthenian-Catholics, etc.; see chapters 1 and 15. Ash Wednesday (1956); see also Great Lent in chapter 15. Signing of Constitution of 1904 (parts of Panama); see chapter 7. Usually a holiday in Arizona, if February 14 falls on Sunday. Birthday of Susan B. Anthony, William Preece, and Elihu Root; not usually a public legal holiday, but Maine Day (Spanish War Memorial Day) in some places; see chapters 4 and 16. New Year's Day of Chinese calendar (1934). Triumph of 1710 (parts of Rio de Janeiro); Half-holiday before Carnival Week in parts of South America in some years; as, 1947. Shab-i-Barat in some years; as, 1927. See chapters 7, 8, 15, and 16. Chamisho Osor B'Shevat (Palestine Arbor Day) in some years; see chapter 2.

February 16.—Independence of 1918 (usually a holiday in Lithuania); see chapter 7. A Carnival Day (Lundi Gras in 1931 and 1942) in several places; see chapter 16. New Year's Day of Chinese calendar in Gregorian 1942. Adar New Moon (1934); not usually a public legal holiday, but Septuagesima Sunday in 1930 in many places; see chapter 15.

February 17.—Festival of the "Blessed Alexius," St. Flavian Falconeri (Florence). Mardi Gras (see Carnival in chapter 16) in 1931 and 1942; usually a holiday in several places including parts of Panama and Peru. New Year's Eve (Gregorian 1931) of Chinese calendar; see chapter 1.

February 18.—New Year's Day of Chinese calendar (1931 and 1950), and one of the corresponding festival holidays in some other years in such places as parts of

Mongolia and Siam; see chapter 1. Ash Wednesday (1931) in such places as parts of Andorra, Jamaica, and Newfoundland. First Day of Lent (1942); see chapter 15. Vermont Admission to United States of America Day, and birthday of John C. Calhoun, Li Hung Chang, Galilei Galileo, George Peabody, and William T. Sherman (see chapters 2 and 16); not usually a public legal holiday, but "Fat Tuesday" in the year 1947; see chapter 16. Sunday (Mount Wilson, Ohio, South Carolina, Sunapee, Vermont, etc.) in 1934, 1940, 1945, and 1951.

February 19.—Yaum Ashura among many Mohammedans (in Gregorian 1940); see chapter 1. Feast of Lanterns (1943); New Year's Day of Chinese calendar in Gregorian year 1939. See chapters 1 and 16. Birthday of Nicholas Copernicus, William W. Story, and Alessandro Volta, and Ohio Admission to United States of America Day; not usually a public legal holiday, but Ash Wednesday (1947) in such places as parts of the Cayman Islands and Newfoundland, and an Ember Day (1932 and 1937) among some persons even in such places as the Faroe Islands; see chapter 15. Sunday (Italy, Massachusetts, Prussia, etc.) in 1928, 1933, 1939, and 1950.

February 20.—First Day of "The Carnival" (in several places including parts of Central America) in 1928 and 1939; see chapter 16. Cheker Bairam (1931; see chapter 15). Accession (in 1919) of Amanullah Khan (Amir of Afghanistan). Mohammedan New Year's Eve (Gregorian 1939); see chapters 1 and 12. Birthday of David Garrick, Joseph Jefferson, William H. Prescott, and Franc. M. A. Voltaire; not usually a public legal holiday, but Sexagesima Sunday in 1927, 1938, 1949; see chapters 7 and 15.

February 21.—Mardi Gras (1928 and 1939); usually a holiday in such places as New Orleans and parts of South America; see chapter 16. Mohammedan New Year's Day (Gregorian 1939); usually a holiday in several locations; see chapter 1. Adar New Moon (Jewish 5706 and Gregorian 1947). See also "movable" feasts in such places as Burma and Ceylon in chapters 3, 15 and 16. Birthday of Alice F. Palmer and Alfredo Zayas; not usually a public legal holiday, but commemorated in American Hall of Fame or Cuban institutions. See also "movable" feasts in chapters 3, 4, and 15.

February 22.—Birthday of George Washington (usually a holiday in several locations and in all the States of the United States of America; see chapter 3. Beginning of a "Truth week" in some years; see chapter 16. Observed as Arbor Day also in Texas. First Day of Ramadan (1928); a holiday in several places including parts of northern Africa and western Asia; see chapter 15. Birthday of Frederic F. Chopin, Heinrich R. Hertz, and James Russell Lowell (see chapter 1); not usually a public legal holiday, but Shrove Tuesday in several places in 1944; see chapters 15 and 16. One of the Carnival days in parts of Philippines in some years including 1944. See also "movable" feasts in such places as Bokhara and Oman in chapters 3, 15, and 16.

February 23.—Maha Siwaratri in some Hindu communities in 1936; see chapter 15. Feast of Lanterns (1940); celebrated to at least some extent in parts of both China and Japan; see chapter 1. Old Mexican New Year's Day. Second Day of Ramadan (1928) among many Mohammedans; see chapter 15. Birthday of George F. Handel, Samuel Pepys, and Emma Willard; not usually a public legal holiday, but Ash Wednesday (1944 in such places as parts of Bolivia and Newfoundland; see chapter 15). (Day before Ash Wednesday; see chapters 15-16): Mardi Gras; holiday in many places.

February 24.—Independence of 1918 holiday in Estonia. Lundi Gras (1936); half-holiday in some places including parts of Europe; see chapters 7 and 16. Constitution of 1891 holiday (Brazil); Revolution of Baire (Cuba); see chapter 7. Birthday of George W. Curtis; not usually a public legal holiday, but End of old Chinese Winter (1929; see chapter 16), and Maha Siwaratri in some Hindu communities in 1944.

February 25.—Mardi Gras (1936 and 1941); holiday in several places including parts of French Guiana; see chapter 16. Election Day of first President of Brazil (1891); holiday in parts of Brazil in some years, if Monday (see February 24); not usually a public legal holiday, but Feast of Lanterns (1929 in parts of China and Japan).

February 26.—Coronation holiday for King Prajatipok of Siam (Siam; see Chhatra Mongol in chapter 12). Ta'anith Esther in such places as parts of Mosul (Jewish Adar 11,5694) in Gregorian 1934. Ash Wednesday (1936

and 1941 in such places as parts of Newfoundland); see chapter 15. Birthday of William F. Cody and Victor Hugo; not usually a public legal holiday, but see chapter 8, and carnivals in chapter 16.

February 27.—Constitution and Republic holiday (Dominican Republic); see chapter 7. Birthday of Henry W. Longfellow and Ernest Renan; not usually a public legal holiday, but Feast of Lanterns (1937; see chapter 1), and Lundi Gras (1933; see chapter 16).

February 28.—Independence of 1828 holiday (Uruguay). Shrove Tuesday (1933); carnival day in some places including parts of Brazil; see chapters 7 and 16. German National Day of Mourning, and Second Sunday in Lent in some years; as, 1926; see chapter 4. Also see Jewish Fast of Esther in chapter 15. Birthday of Mary Lyon and M. E. de Montaigne; not usually a public legal holiday, but see "movable" feasts in chapters 15 and 16.

February 29.—Mi-Carême (1940 in such places as parts of France); Also see "Purim" and "Feasts of Lots" (holiday in parts of Asia in some years) in chapter 15. Monday observance in parts of Uruguay in some years (see February 28 and chapter 7). Birthday of Ann Lee and Goachino A. Rossini; not usually a public legal holiday, but a "Leap Year Day" (1928, 1932, 1936, 1940, 1944, 1948, and 1952).

March 1.—Governor's Inauguration (parts of Virgin Islands in some years; as, in 1927 for Capt. Waldo Evans). Inaugurations in Finland and Uruguay in some presidential years; as, 1943; quadrennial Civic holiday in El Salvador. Heroes of Granson-Neuchâtel (parts of Switzerland); see chapter 4. Ash Wednesday (1933); Beginning of "Great Lent" (1944 in Greek Church); see chapter 15. St. David holiday (parts of northeastern Australia). "Fat Tuesday" (1927, 1938, 1949, and 1960); see chapters 15 and 16. Purim (1934; usually a holiday in such places as western Mosul); see chapter 15. Birthday of Augustus Saint-Gaudens and William D. Howells; not usually a public legal holiday, but Nebraska Admission to United States of America Day, and an old Roman New Year's Day. (First Saturday in March): Usually Arbor Day in Arkansas, especially in schools; not usually a public legal holiday, but see chapter 2.

March 2.—Sam Houston Memorial Day (Texas); see chapter 8. Also see "First Saturday." Mohammedan

New Year's Eve (Gregorian 1938) ; First Day of Cheker Bairam (1930) ; Yom Ashura (1939). Jewish Shusan (1934). See chapters 1 and 15. Missouri Admission to United States of America Day ; not usually a public legal holiday, but Ash Wednesday in 1938, 1949, and 1960 ; see chapter 15 also under "Lent." See also "movable" fasts or feasts in such places as Asia in chapters 1 and 15.

March 3.—Hina-Matzri (Japanese Girls' Festival) in parts of Japan ; see chapter 16. Mi-Carême (1932 in such places as parts of Brest) ; Passion Sunday (1938). Mohammedan New Year's Day or Proclamation of Ali (1938 in different places ; see chapter 1). Russo-Turkish Peace Treaty of 1878 ; see March 4. Admission to United States of America anniversary (Florida, Iowa, and Maine ; not usually a public legal holiday, but birthday of Alexander G. Bell, and Arbor Day in Arkansas if first Saturday of March) ; see chapters 2 and 16.

March 4.—Presidential Inauguration Day (usually quadrennially ; as, in 1929 ; in District of Columbia, United States of America. "Carnival" Day in 1930 and 1935 in places ; see chapters 12 and 16. Bulgarian holiday celebration of Russo-Turkish Peace Treaty of 1878 in some years ; see chapter 13. Formerly an Italian Constitution Day, and a (Saint) "Kazimierz Day" in Lithuania or Poland ; not usually a public legal holiday, but see "Lent" in chapter 15. Eed-el-Kebeer (holiday in 1936 in several Mohammedan communities) ; Third day of Cheker Bairam (1930) ; see chapter 15.

March 5.—Mardi Gras (1935 and 1946) ; holiday in several places including parts of Brazil. Second Day of Courban Bairam (1936) among many Mohammedans ; see chapter 15. Ash Wednesday in some years ; as, 1930 ; holiday in some places usually including parts of Andorra, Bolivia, Newfoundland and Quebec ; see chapter 15 and "First Saturday in March." Sunday (Spain, parts of Oman, etc.) in 1933, 1939, 1944.

March 6.—Ash Wednesday (1935, 1946, and 1957) ; holiday in several places ; see chapter 15. Purim (Jewish Adar 14, in Gregorian 1928) in such places as parts of Iraq, and a holiday in parts of Iraq in other years, if Saturday ; see chapter 15. Birthday of Michael Angelo Buonarrotti (see chapter 15), and Feast of Lanterns (1939 ; see chapter 16) ; not usually a public legal holiday, but Mi-Carême in parts of Europe in some years ; as,

1975; see chapter 15. Also see first Saturday. Sunday (Brazil, Italy, Sunderland, etc.) in 1932, 1938, and 1949.

March 7.—Lamaic Day After Full Moon (1928 in parts of Tibet, etc.); see chapters 1, 15, 16. Conservation, Bird and Arbor Day (California in some years; Luther Burbank's birthday occasionally celebrated on the same date); see chapters 2 and 6. Birthday of Thomas G. Masaryk of Czechoslovakia; not usually a public legal holiday, but Mi-Carême in parts of Europe in 1929, and beginning of "Great Lent" in Greek Church in 1938 and 1949; see chapters 3 and 15.

March 8.—Lundi Gras (half-holiday in parts of Switzerland in 1943) see chapter 16. Mi-Carême (1934 and 1945); Mid-Lent Sunday (1931 and 1942); see chapter 15. Women's International Emancipation Day in parts of Soviet Russia in some years; as, 1927; not usually a public legal holiday in America, but Arbor Day in New Mexico, if second Friday of March; see chapters 2 and 4.

March 9.—Hindu "Holi" in some years; as, 1940; in places; see chapters 15 and 16. Shrove Tuesday (1943 in such places as parts of Brazil); see chapters 15 and 16. Birthday of Amerigo Vespucci and G. H. de Riquetti (Mirabeau); not usually a public legal holiday, but anniversary of Monitor vs. Merrimac battle; see chapters 4, 7, 8, 10. Sunday (Angola, Guinea, Latvia, Liberia, etc.) in 1930, 1941, 1947, and 1952.

March 10.—A Holi Day of Hindu "Holi" in some places in some years; as, 1929; see chapter 15. Nigritian observances in parts of Africa. Ash Wednesday (1943). See chapters 4 and 15. Battle of Neuve Chapelle (1914; see chapter 4); not usually a public legal holiday, but usually Arbor Day in New Mexico, if second Friday in March.

March 11.—Mohammedan Ashura Eve and Ninth of Muharram (parts of Persia, etc.); see chapter 1. Siberian Revolution Eve (also see March 12) in some places. Veader New Moon (1940); see chapters 15 and 16. Also see second Friday in March. (Second Friday in March): Arbor Day in New Mexico; not usually a public legal holiday, but observed by schools, etc.; see chapter 2.

March 12.—Revolution of 1917 holiday (parts of Soviet Russia); see chapter 4. Moshasho holiday for former Chief of Basutos (Basutoland, etc.); see chapter 8. "Old-style" Leap Year Day (see February 29); not usually a

trust-company holiday, but anniversary of Magellan's discovery of Philippines; see chapter 8.

March 13.—Holi Festival in honor of Krishna (1937 among many Hindus; see chapter 15). Id-el-Fitr (1929) among many Mohammedans; see chapter 15 and March 14. Arbor Day in New Mexico in 1931, 1936, 1942, 1953; not usually a public legal holiday, but birthday of several celebrated persons including Earl Grey, Ernest Ingersoll, Percival Lowell, Joseph Priestley, William F. Warren. (Friday following second Monday of March): Arbor Day in Oklahoma; not usually a public legal holiday, but see chapter 2.

March 14.—Purim or Feast of Lots (1930); holiday in parts of Irak, etc.; see chapter 15. Mohammedan New Year's Day (Gregorian 1937 and Hejira 1356); see chapters 1 and 15. Birthday of Johann Strauss; not usually a public legal holiday, but see "Lent," etc., in chapter 15, and Charter Days (Rhode Island in 1644) in chapter 16.

March 15.—General Francisco Morazan holiday (El Salvador); Mi-Carême in some places in 1928; see chapters 13 and 15 (parts of Andorra, Brazil, Guiana, etc.). Old Roman "Ides of March," and birthday of Andrew Jackson (see chapter 4) and Stanislaus Wocjeckowski; not usually a public legal holiday, but beginning of "Great Lent" in Greek Church, etc., in some years; as, 1943.

March 16.—Independence of 1922 (Proclamation of King Fuad I) in Egypt; see chapter 7. Eed-el-Kebeer (1935); Mohammedan holiday in parts of Asia, etc.; see chapter 15. Birthday of several celebrated rulers or scientists including James Madison and Georg Simon Ohm (see also "movable" feasts in chapters 2, 3, 8, and 12), and anniversary of Founding of West Point Military Academy (sometimes commemorated on such occasions as banquets, etc.); not usually a public legal holiday, but Arbor Day in Oklahoma in 1928, 1934, 1945, 1951.

March 17.—Saint Patrick's Day (usually a holiday in parts of Ireland, etc.). Palm Sunday (1940) in Barbadoes, parts of Nauru, Palm Beach, Uruguay, etc.; see chapter 15. British Evacuation of Boston (1776; celebrated to some extent in Boston); not usually a public legal holiday, but birthday of several celebrated persons including Charles Francis Brush, William A. Stearns, Roger B. Taney.

March 18.—Communist Insurrection of 1871 (parts of

Soviet Russia); see chapter 4. Imaum Hasain's Magdouriyet (1943) among many Mohammedans; see chapter 3. Birthday of Grover Cleveland; not usually a public legal holiday, but see chapters 2, 11, 15 (St. Gabriel's Day, "movable" feasts in Great Lebanon, etc.). (Third Tuesday in March): Primaries in North Dakota in some years; not usually a public legal holiday, but see chapter 12.

March 19.—San José; St. Joseph's; holiday in parts of Argentina, Brazil, Rio de Oro, etc. Birthday of William Jennings Bryan and David Livingstone; not usually a public legal holiday, but Mi-Carême (1936 in parts of Andorra, etc.); see chapters 3, 8, 15, and "Third Tuesday in March."

March 20.—Mi-Carême (1941 in parts of Andorra, Mayotte, Martinique, etc.); see chapter 15. Birthday of Charles W. Eliot; not usually a public legal holiday, but see "Friday next preceding Easter," and Saints' days, etc., in chapter 15. (Friday next preceding Easter Sunday): Good Friday in many places; see chapter 15.

March 21.—Birthday of Benito Pablo Juarez (several parts of Mexico); see chapter 3. Sun-in-Aries Festival in parts of Japan, etc. (usually March 21-22). Nauroz among Zoroastrians, Mithra Feast (1928) among some Parsees; see chapter 1. Fast of Esther (1940) in parts of Irak, etc.; see chapter 15, and "movable" memorial days, etc., in chapter 4. Birthday of Johann S. Bach and Jean P. Richter; not usually a public legal holiday, but a Bird Day in Missouri schools in some years; see chapter 6.

March 22.—Porto Rican Emancipation holiday (slavery abolished 1873); see chapter 4. Nauroz (among Zoroastrians, etc., in some years); Ashura Eve (1937); see chapter 1. Birthday of Antony Van Dyck and Robert Andrew Millikan; not usually a public legal holiday, but Monday in "Holy Week" (parts of El Salvador in 1937) and "Holy Thursday" (many places in some years; as, 1951); see chapter 15.

March 23.—First Day of Cheker Bairam (1928); Yaum Ashura (1937); holidays in many Mohammedan communities. Nauroz celebrations in some years; see chapters 1 and 15. Mi-Carême (1933 in parts of Europe.) Anniversary holiday (southern New Zealand). Birthday of Pierre S. Laplace; not usually a public legal

holiday, but a half-holiday among many persons on "Holy Wednesday of Holy Week" in some years; as, 1932; see chapter 15. See also "Fourth Tuesday of March."

March 24.—Purim (Veader 14) in Gregorian 1940 and Jewish 5700; holiday in parts of Irak, etc. Mohammedan New Year's Day (Gregorian 1936). See chapters 1 and 15. Mi-Carême (1938); holiday or half-holiday in parts of France, etc. Easter Sunday (1940 in Newfoundland, Uruguay, etc.); see also chapters 15 and 16.

March 25.—Maryland Day; see chapter 8. Annunciation; see also "Day of Tourists" in chapters 15 and 16. Good Friday (1932); observed in many places including parts of Africa, Brazil, Corsica, Cyprus and parts of Honduras. Independence of 1924 (usually a holiday in Greece); see chapter 7.

March 26.—Birthday of King Fuad I (Egypt). Eed-el-Kebeer (1934 in many places); see chapter 15. Good Friday (1937); "Holy Saturday" (1932); holiday in parts of Honduras, Nicaragua, Uruguay, etc.; see chapter 15 and "movable feasts" in chapter 16. (Fourth Tuesday in March): Primary Election Day in South Dakota in some years; not usually a public legal holiday, but see chapter 12.

March 27.—Assembly Day (parts of Irak); First Day of Passover (1937); see chapters 7, 15, 16. Mi-Carême (1930 in parts of France, etc.). "Holy Week" Wednesday (1929) in some places. Easter Sunday (1932 in Miquelon, Sardinia, etc.). See chapter 15.

March 28.—Confucius Memorial Day (1929) in parts of old Indo-China, etc.; Old Siamese New Year's Day (1945); see chapters 4, 15, 16, and Sakyamuni's Entrance into Nirvana (observed in some Buddhist communities.). Celebrations of "Fascism's Birthday" in some years (parts of Rome); see chapter 7. "Holy Thursday" (1929); Easter Monday (1932); Mi-Carême (1935); Easter Sunday (1937 and 1948); observed in many communities or countries; see chapter 15.

March 29.—Barah Wafat (1942); observed in several places (parts of India, etc.); see chapter 3. First Day of Passover (1945) in such places as Palestine; see chapter 15. Birthday of Amelia E. Barr, Carl Hering, Elihu Thomson and John Tyler; not usually a public legal holiday, but Tuesday in Easter-week (1932, holiday in parts of Estonia, New Zealand, etc.), and Palm Sunday (1931

in Aden, parts of Albania, Angola, Borneo, Cameroon, Greenland, Guam, etc.); chapter 15.

March 30.—Seward Day (usually a holiday in Alaska); see chapter 16. Mavloud (1942) among many Mohammedans; see chapter 3. Birthday of John Fiske (see chapter 7); not usually a public legal holiday, but Sunday (Bechuanaland, parts of Macao, New Caledonia, Samoa, Spanish Guinea, Tahiti, Yukon, etc.); see also "Holy Week" in chapter 15.

March 31.—Act of 1852 holiday (Taranaki, New Zealand). Easter Sunday (1929) in parts of East Indies, Easter Island, Falkland Islands, Siam, etc.; see chapters 8 and 15. First Day of Passover (1934) in parts of Great Lebanon, etc.; see chapter 15. Birthday of Robert W. Bunsen, Joseph Haydn, and John LaFarge; not usually a public legal holiday, but see chapters 2, 3, 4, 15, and "movable feasts."

April 1.—Mi-Carême (1943 in such places as parts of France); "Holy" Wednesday (1931 and 1942) in some communities; see chapter 15. Also see first Monday. Bismarck's birthday anniversary; not usually a public legal holiday, but Palm Sunday (1928 in parts of Latvia, etc.) and Easter Sunday (1934 and 1945). Ashura Eve and Muharram Tasco (1936) among Mohammedans in such places as parts of Afghanistan. Beginning of Rainy Season (1934 in parts of southern Siam). Sometimes called April Fools' Day. See chapters 1, 15, and 16. (First Monday of April): Elections in Connecticut and Michigan in some years; not usually a public legal holiday, but see chapter 12.

April 2.—Independence of 1920 and Soviet Republic of 1921 Day (Armenia); see chapter 7. First Day of Passover (1931 and 1950); observed in several places including parts of northern Africa. Ashura (1936). See chapters 1 and 15. Also see first Monday, and movable feasts or fasts (Bhutan, etc.) in chapters 3 and 16. (First Thursday of April): Local elections in Wisconsin, and school-committee primaries in parts of Rhode Island, in some years; not usually a public legal holiday, but see chapter 12.

April 3.—Japanese Memorial Day for First Emperor of Japan; see chapter 4. Portuguese Settlement of 1567 (parts of Rio de Janeiro, Brazil). Easter Tuesday in some countries including parts of Latvia (1934); see

chapters 8 and 15. Birthday of John Burroughs and Washington Irving; not usually a public legal holiday, but Arbor Day in Missouri in 1931, 1936, 1942, 1953; see chapters 2, 6, and 10. (First Friday after first Thursday of April): Arbor Day in Missouri; not usually a public legal holiday, but see chapter 2.

April 4.—Mohammedan New Year's Eve (1935); First Day of Cheker Bairam (1927). Jewish First Day of Passover (1939). See chapters 1 and 15 for places, etc. A Sunday observance in many places including Estonia in 1926, 1937, 1943, and 1948 (Good Friday in parts of Estonia in 1947; see chapter 15). Battle of Les Eparges (1914); not usually a public legal holiday, but see first Thursday and first Monday of April.

April 5.—Ching Ming (in parts of old China and East Indies, as in 1928); see chapter 4. First Day of Passover (1928). Mohammedan New Year's Day (1935); see chapters 1 and 15. Birthday of Ludwig Spohr and Algernon C. Swinburne; not usually a public legal holiday, but Belgian Parliamentary Elections in some years. "Holy" Thursday in some places in some years; as, 1928; but see May 17 and chapter 15. Easter Sunday (1931 and 1942) in many places including parts of Easter Island, and Palm Sunday (1936) in many places including parts of Palmas and Uruguay; see chapter 15 (including days of saints or martyrs). (First Friday in April): Arbor Day in Tennessee in many years; not usually a public legal holiday, but see chapter 2.

April 6.—Seed-Planting Festival (parts of Malay Peninsula in 1945); see chapters 1 and 16. Old-style "Lady Day" in some places (see March 25), and Easter Sunday (1947) in many places. Seventh Day of Passover (1934) in Palestine, etc.; see chapter 15. First Day of Kurban Bairam (1933) among Mohammedans in such places as Medina and parts of Morocco; see chapter 15, and "movable" days under April 5. Anniversary of Robert E. Peary's discovery of North Pole (1909), battle of Shiloh (1862), and United States of America's declaration of war (1917); not usually a public legal holiday, but a Founder's Day (birthday of Elihu Yale) at Yale University in some years; see chapters 4, 8, and 13. Also see first Friday. (Friday next after first of April): Arbor Day in northern countries of Arizona; not usually a public legal holiday, but see chapter 2.

April 7.—First Day of Passover (1936) in parts of Palestine, Syria, etc.; see chapter 15. Usually Arbor Day in Tennessee, if first Friday of April; not usually a public legal holiday, but birthday of William E. Channing, Jacques Loeb, and William Wordsworth. Also see movable festivals in chapters 1, 3, 15, 16 (including Second Day of Kurban Bairam in 1933, and Jaina observances). Annunciation Day O. S. in places (see March 25). Easter Sunday (1932); usually a holiday at Porto Seguro, Brazil; see chapters 8 and 15.

April 8.—Birthday of King Albert of Belgium (parts of Belgian Congo, etc.). "International Bird Day" (see chapter 6); not usually a public legal holiday, but Arbor Day in northern Arizona, if first Friday after April 1, and Louisiana Admission to United States of America day; see chapters 2 and 8. Easter Sunday (1928 in many places including parts of Uruguay); see chapter 15. First Day of Passover (1944); holiday in some places; see chapter 15. (Second Tuesday of April): Illinois primaries in some years; not usually a public legal holiday, but see chapter 12.

April 9.—Easter Sunday (1939, 1944, 1950); Cabral's Altar of 1500 (parts of Brazil; see chapter 8); see also seasonal festivals in chapters 15 and 16. A half-holiday for merchants in parts of the world, if Wednesday. Palm Sunday in 1944 (Greek Church). Sham-al-Nassim (1934 and 1945; Egypt, etc.); see chapter 15. Arbor Day in New Jersey, western Oregon and West Virginia, if second Friday of April (see chapter 2); not usually a public legal holiday, but Nisan New Moon (Gregorian 1940; see chapter 15), birthday of Charles Proteus Steinmetz, and anniversary of End of American Civil War (1860-1865).

April 10.—Jaina Mahavira Jnatriputri festival (1933); see also Rama Feast in chapter 15. Good Friday (1936; holiday in some places); Palm Sunday (1938); see chapter 15. Birthday of Joseph Pulitzer; not usually a public legal holiday, but see second Tuesday of April, and movable feasts in chapters 1 and 3. Sunday in 1932, 1938, and 1949 (many parts of the world including Canberra and Oslo). (Second Friday of April): Arbor Day in New Jersey, western Oregon and West Virginia (among school children, etc.); see chapter 2.

April 11.—Battle of Rivas (holiday in Costa Rica); see chapter 4. One of the New Year holidays among

many Nanakpanthis, etc., in 1929 and 1948; see chapters 1 and 15. See also Parsi Farvardin in chapter 4. Good Friday (1941; holiday in some countries); Nigritian observances in parts of Africa in some years; see chapter 15. First Day of Passover (1933). Birthday of Edward Everett; not usually a public legal holiday, but anniversary of Peace Treaty of Utrecht (1713); see chapter 13, and Day of Tourists in chapter 16.

April 12.—Halifax Independence Resolutions holiday (North Carolina); see chapter 7. First Day of Passover (1941) in such places as parts of Egypt; see chapter 15. Elections in Haiti in some “even” years; not usually a public legal holiday, but Easter Sunday in 1936. Also see New Year’s Days (Hindus, etc.) in chapter 1.

April 13.—Birthday of Thomas Jefferson (holiday in Alabama); see chapters 3 and 7. First Day of Passover (1930; holiday in some places); see chapters 1 and 15. Birthday of James Harper; not usually a public legal holiday, but Easter Sunday in 1941 in several places; see chapter 15. See also Chaitra Sankranti in chapter 1. Mohammedan Ashura Eve in some places (Gregorian 1935).

April 14.—New Year’s Day among many Hindus (1945); see chapter 1, and also Chaitra Sankranti and Jaina festivals in chapter 1. Mohammedan Yom Ashura in 1935. “Holy Thursday” in parts of such places as Dominica and Venezuela in 1938 and 1949, but see May 26 and chapter 15. “Great Friday” (1944 in Greek Church). See also second Tuesday of April. Birthday of John J. Carty and John Pratt; not usually a public legal holiday, but see second Friday of April. (Friday next before Easter Day): Good Friday in many places including parts of Honduras, southern Patagonia, Portugal, etc., see chapter 15.

April 15.—Good Friday in 1938 and 1949 (see chapter 15), or an appointed day for Fasting and Prayer, in several locations usually including parts of Connecticut, Danzig, Honduras, Iceland and Liberia; see chapter 15. Arbor Day (usually a holiday in Utah; see chapter 2); see also third Tuesday. Birthday of Bliss Carman and John L. Motley; not usually a public legal holiday, but Mohammedan New Year’s Eve (Gregorian 1934), Lama Full Moon (Gregorian 1938), and last day of Jewish Passover (Gregorian 1944); see also movable feasts in

such places as Asia in chapters 1, 15, and 16. (Third Tuesday of April) : Louisiana general State Elections in some years; as, 1928 and 1932; see chapter 12. See also Easter Tuesday in chapter 15.

April 16.—Birthday of José De Diego (usually a holiday in parts of Porto Rico); see chapter 3. Birthday of Wilbur Wright and William "the Silent"; not usually a public legal holiday, but Easter Sunday (1933) in many places including parts of Cameroon, Gibraltar, and Rio De Oro; see chapter 15. Mohammedan New Year's Day (Gregorian 1934). One of the Jaina Mahavira holidays in some places in some years; as, 1935; see chapters 1 and 15.

April 17.—Mohammedan Eed-el-Kebeer (Gregorian 1932). Old Burmese New Year's (1942; see also holidays in such places as Tonkin in chapters 1 and 15). Arbor Day in Colorado, District of Columbia, and Indiana, if third Friday. Birthday of Jonathan Crapman ("Johnny Appleseed," the 150th anniversary of which was celebrated by several public-welfare organizations in Chicago), Samuel Chase, Norvin Green, J. Pierpont Morgan, and Charles H. Parkhurst; not usually a public legal holiday, but Easter Sunday (1938, 1949, 1960; see chapters 2 and 15) in at least parts of Anam, Brazil and Canada. (Third Friday of April) : Arbor Day in Colorado, District of Columbia, and Indiana; not usually a public legal holiday, but see chapter 2 (and Forest week).

April 18.—First Day of Passover (1935 and 1954); holiday in parts of Syria, etc. Easter Monday (1938 and 1949); holiday in many places including parts of Guiana, Great Lebanon, Luxemburg and San Marino; see chapter 15. Birthday of several celebrated persons including Clarence Darrow, Richard Harding Davis, and George Lewes; not usually a public legal holiday, but see Paul Revere's Ride (1775) in chapter 4, and Forest week in chapter 2. Monday in "Week of Tourists" (Uruguay in 1938 and 1949); see chapter 16.

April 19.—Lexington Day (usually a holiday in Maine and Massachusetts); see chapter 4. Uruguayan Patriot Landing (usually a holiday in Uruguay); see chapter 8. Initial Step toward Independence (Venezuela; see chapter 7). Primrose Day (parts of England in some years), and anniversary of Treaty of London (1839); not usually a public legal holiday, but birthday of Roger Sherman

and Prince Consort Henry of Mecklenburg-Schwerin (parts of Netherlands' colonies); see chapters 3, 4, and 13.

April 20.—Mavloud (1940); holiday among many Mohammedans, Nebi Musa (1932). See chapters 3 and 15. Battle of Santa Cruz; not usually a public legal holiday, but Easter Sunday (1930) in at least parts of Gold Coast, Nigeria, Santa Cruz, etc.; see also May 3, and "movable" feasts in chapters 4 and 15 (as Jewish First Day of Passover in Gregorian 1943); see also May 3.

April 21.—Battle of San Jacinto (usually a holiday in Texas). Tiradentes Memorial Day (Brazil), but Easter Sunday in 1935, 1946, 1957. See chapters 4 and 15. Birthday of Regent Crown Prince Hirohito of Japan (coronation as Emperor expected in 1928). Anniversary of Rome (celebration of 2680th anniversary in 1926 at Rome, some Italian Provinces, etc.). See chapters 3 and 8. Birthday of Friedrich Froebel, Reginald Heber, and Henry W. Shaw ("Josh Billings"); not usually a public legal holiday, but see seasonal festivals in chapter 16, and First Day of Passover (1932) in chapter 15.

April 22.—Arbor Day (Nebraska; usually a holiday there); see chapter 2. Also see seasonal holidays in other parts of the world in chapter 16. Great Friday (1927, 1938, 1949, in Greek Church, etc.). Second Day of Ali's Magdouriyet among some Mohammedans in some years; as, 1958. See chapter 15. Birthday of Sarah Bernhardt, Immanuel Kant, J. Sterling Morton, and A. L. G. Necker De Staehl; not usually a public legal holiday (except in Nebraska), but anniversary of first use of gas in warfare (second battle of Ypres).

April 23.—Angora Assembly of 1920 (holiday in Turkey; see chapters 5 and 7). Third Day of Cheker Bairam among some Mohammedans in some years; as, 1958. St. George's Day (holiday in several countries about 40-50 degrees away from equator); see chapters 5 and 15. Birthday of Chauncey M. Depew, Stephen A. Douglas, Nikolai Lenin, Edwin Markham, and William Shakespeare (362nd anniversary celebrated in British Isles in 1926); not usually a public legal holiday, but First Day of Passover in 1940; see chapters 4 and 15.

April 24.—Ashura Eve and Ninth of Muharram (holiday among many Mohammedans in Gregorian 1934). First Day of Passover (1948). See chapters 1 and 15.

Low Sunday (1927, 1938, 1949). Easter Day among some members of Greek Church in 1927, 1938, 1949. See chapter 15. See also seasonal holidays in chapter 16, and "American Forest Week" in chapter 2. Nebi Musa (1929). Landing of Pedro Alvarez Cabral in Brazil (1500); not usually a public legal holiday, but birthday of Anthony Trollope and John Trumbull.

April 25.—Anzac Day (holiday in parts of Australia and New Zealand; see chapter 4). Yom Ashura (1934). First Day of Passover (1929). Easter Sunday (1943). Birthday of Oliver Cromwell and C. Guglielmo Marconi; not usually a public legal holiday, but see movable feasts in chapters 1 and 3, Coronation Days in chapters 7 and 12, and Saints' Days in chapter 15.

April 26.—Memorial Day in some southern States; as, Mississippi; see chapter 4. Also see last Tuesday and last Saturday of April. Mohammedan New Year's Day or Proclamation of Ali (Gregorian 1933 in different places; see chapter 1). Birthday of Charles F. Browne ("Artemus Ward") and Daniel Defoe; not usually a public legal holiday, but a Monday observance of Anzac Day (see April 25) in parts of Australasia in 1937, 1943, and 1948. See also Friday preceding May 1. (Fourth Sunday of years divisible by five): Usually Presidential Election Day in Germany; see chapter 12.

April 27.—Ramchandra or Jaina Rama Festival (1939); Full Moon Bhooja (1945 in parts of Nepal); see chapters 1 and 15. Holiday in parts of Irak, if Saturday. Eight Hours' Day (Melbourne, if proclaimed for fourth Monday in April as usual; see chapter 9) in 1931, 1936, 1942, and 1953. Birthday of Ulyssees S. Grant (celebrated to considerable extent as "National Americanization Day" in United States of America by such persons as "Veterans of Foreign Wars"), Fried. von Flotow, Edward Gibbon, Samuel F. B. Morse, and Herbert Spencer (see chapters 2, 4, and 16); not usually a public legal holiday, but see Friday preceding May 1 also. (Friday preceding May 1): Americanism Day in some years; see chapters 10 and 16. (Last Saturday of April): Arbor Day in Massachusetts; not usually a public legal holiday, but observed in such places as schools; see chapter 2. (Last Tuesday of April): Primary elections in Massachusetts in presidential years; not usually a public legal holiday, but see chapter 12.

April 28.—Anniversary of Birth of "The Prophet" Mahomet (as in Gregorian year 1941 and Mohammedan year 1360); holiday among many Mohammedans; see chapter 3. Birthday of James Monroe (see Monroe Doctrine in chapter 4), and Maryland ratification day of United States Constitution (1788); not usually a public legal holiday, but kept to some extent in a few places in commemoration of the Italian Dominican Peter Martyr, who died on April 28, 1252; see also Friday preceding May 1, and Maundy Thursday (chapter 15).

April 29.—Mahavira Jnatriputri observance (1934 among many Jains); see chapters 1, 3, 15. Arbor Day in Massachusetts in 1933, 1939, 1944, 1950; Primary Day in Massachusetts in some presidential years (as, 1952; see chapters 2 and 12); not usually a public legal holiday, but a half-holiday in several places if Saturday; see also Friday preceding May 1. Sunday in 1928, 1934, 1945, and 1951. See also list of Saints' days in chapter 15.

April 30.—Zrinjski-Frankopan Day in parts of old Slavonia (see chapter 4). Third Sunday after Easter in some years; as, 1939; in many places including Denmark. Birthday of Princess Juliana (only daughter of Queen Wilhelmina of Netherlands); observed in some Netherlands' colonies; see chapter 3. United States Purchase and Admission of Louisiana, a Raisin Day at Fresno (California) in some years, and birthday of Gustav Freytag; not usually a public legal holiday, but see chapters 2, 16, and list of Saints' days in chapter 15.

May 1.—Ss. Philip and James Day; San Felipe Feast among some Pueblo Indians in parts of New Mexico, and probably at some other places. A "May Day," "Assembly of 1920" Day, or similar day in several places including parts of Ireland and Latvia; see chapters 7 and 16. Opening of Congress (Costa Rica, 1927). Labor Day in several countries including Estonia; see chapter 9. Anniversary of Battle of Manila Bay, William Walker's holiday (parts of Costa Rica), and Proclamation of Republic of Greece (1924); see chapters 4 and 7. Birthday of Joseph Addison, George Inness, and the "Duke of Wellington"; not usually a public legal holiday, but a "Child Health Day" in parts of America in some years; see chapters 2 and 16, and first Tuesday of May. (First Monday in May): Labor Day in parts of western and northeastern

Australia, Repentance Day in parts of Scotland in some years; and an Arbor Day in several places; see chapters 2, 9, and 15.

May 2.—Dos de Mayo (sometimes called Spanish Insurrection Day; see chapter 4); usually a holiday in parts of such places as Brazil, Spain, and Uruguay, but a Sunday observance in some places including Cuba in 1926, 1937, 1943, 1948. Battle of Chancellorsville; not usually a public legal holiday, but see May 1 (if latter occurs on Sunday), first Monday in May, chapter 4, and list of Saints' days in chapter 15. (First Tuesday after first Monday in May): Indiana primaries in some years; not usually a public legal holiday, but see chapter 12.

May 3.—Discovery holiday (Brazil and some Portuguese colonies). Discovery of Jamaica (1494), and old Holy Rood Day, but see "First Monday." Arboles Festival (Salvador); occasionally a holiday in parts of Guinea, Portugal, Santa Cruz, etc., but see chapters 2, 8, and 15. Constitutional Independence of 1921 Day (Poland); see chapters 2, 7, 8, 10, 12, and 15. Liberian elections in some years; see also April 20 and chapter 12.

May 4.—Ashura Eve and Muharram Tasco among many Mohammedans (1933); see chapter 1. Rhode Island Independence Day (elections in some years; see chapters 7 and 12); "Audubon Day" (Alabama Arbor Day in some years); Arbor Day in Vermont, Washington, Wisconsin, and Wyoming in 1928, 1934, 1945, 1951; not usually a public legal holiday, but birthday of John J. Audubon and Walt Mason, and a Primary Day in California in some presidential years (if first Tuesday in May); see chapters 2, 4, 6, 12, and 15.

May 5.—Cinco de Mayo; "Triumph of 1862" (usually a holiday in Mexico); see chapter 4. Feasts of Banners (parts of Japan); see chapter 5. See also "movable" feasts or fasts mentioned in chapters 3, 4, 15, 16, and "First Tuesday in May." (First Tuesday in May); Liberian presidential or congressional elections in odd-numbered years. Primary Day in California in leap years. See chapter 12.

May 6.—Accession (1910) of King George V (Rodriguez and some other places). St. George (April 23, N.S.) in parts of eastern hemisphere, etc.; see chapters 5 and 15. Sakyamuni's Birth (1930 in parts of Sinkiang, etc.); see chapters 3 and 16. Birthday of Charles M. E. Mangin

and Robert E. Peary; not usually a public legal holiday, but see chapter 8, "Beverage Day" in chapter 16, and "First Monday." Sunday (France, parts of Manchuria, Mexico, Siberia, etc.) in 1928, 1934, 1945, 1951. (First Friday in May): Arbor Day in Vermont, Washington, Wisconsin, and Wyoming; not usually a public legal holiday, but see chapter 2.

May 7.—"La Pucelle d'Orleans"; Jeanne d'Arc Feast (parts of French insular possessions in America in some years; as, 1938 and 1949); see chapter 4 and following parentheses. Sunday (Miquelon, St. Pierre, Sunland, etc.), in 1933, 1939, 1944, and 1950. Mohammedan New Year's Day (Gregorian 1932) among many Mohammedans; see chapter 1. Birthday of Johann Brahms, Robert Browning, Joseph G. Cannon, and P. I. Tschaikowski; not usually a public legal holiday, but see "First Friday in May." (Saturday or Monday between Sunday and a Friday or Tuesday holiday): In parts of French insular possessions in America often a holiday; as, for Jeanne d'Arc Feast; see May 8, chapters 4, 15, 16, and "movable" feasts in Laos, Tongkin, etc.

May 8.—St. Joan's Day in Domremy, France, in some years; see also under May 7 and chapter 4. Inauguration Day in parts of Costa Rica in leap years; as, 1928, 1936, and 1940. St. Stanislaus' Day (parts of Cracow, etc.), and Ascension Day in parts of Memel, Swiss Alps, etc., in some years. Stahlhelm (Steel Helmet) Day in parts of Germany in some years; as, 1927; see chapters 13, 15, and "Second Sunday in May." (Friday next after May 1): Arbor Day in New York; not usually a public legal holiday, but observed among some school children, etc.; see chapter 2.

May 9.—Ascension Day (holiday) in 1929 in parts of France, Miquelon, Sarre, Spain, etc.); chapter 15. Eedel-Kebeer (1930) in parts of Arabia, Tunis, Yemen, etc.; see chapter 15. Memorial Day among Buddhists in some places in 1931; see chapters 4 and 6. Birthday of J. M. Barrie, John Brown, and Edward Weston; not usually a public legal holiday, but see second Tuesday and Friday in May, and chapter 14. (Second Tuesday in May): Arbor Day in Montana; not usually a public legal holiday, but observed by some school children, etc.; see chapters 2 and 16 ("Assembly").

May 10.—Memorial Day (North Carolina and South

Carolina); see chapter 4. See also Thursday forty days after Easter Sunday, and "movable" feasts or fasts in such places as parts of Cameroon, Malay Peninsula, Timor, etc., in chapters 3, 4, 15. Anniversary of Roumanian Franchise (1864), Treaty of Frankfort (1871), and Ethan Allen's Victory at Fort Ticonderoga (1775); not usually a public legal holiday, but Sunday (Dutch Indies, Rio de Oro, Roumania, Vermont, etc.) in 1931, 1936 and 1942. See also Assembly Days, etc.; in chapter 16, and May 21. (Second Friday in May): usually Arbor Day in Rhode Island and some Canadian Provinces.

May 11.—Arbor Day in Rhode Island (Friday, holiday) and probably some Provinces in Canada in 1928, 1934, 1945, 1951; see chapter 2. Minnesota Admission to United States of America Day; not usually a public legal holiday, but see Inaugurations and Legislature in Louisiana in chapter 12. (Second Sunday in May): Mothers' Day in parts of United States of America; see chapter 16.

May 12.—Derby Day in at least parts of England in 1947; see chapter 16. Mavloud (1938) among many Mohammedans. Janamdin Sakya (1941) among some Buddhists. See chapters 3 and 15, and items under May 19. Birthday of George W. Childs and Henry Cabot Lodge; not usually a public legal holiday, but Name Day of Pope Pius (parts of Rome, etc., in some years; see also Saint-Siège Day (under May 13)).

May 13.—Act of 1888 Abolishing Slavery (holiday in Brazil); see chapter 4. Arbor Day (holiday in Rhode Island in 1927, 1932, and 1938); see chapter 2. Birthday of Arthur Sullivan and several celebrated persons of the past, present, or future; not usually a public legal holiday, but see second Tuesday in May. Saint-Siège Day (1871) in parts of Rome.

May 14.—Independence of 1811 (usually a holiday in Paraguay); see chapter 7. Chinese celebration (1930) of beginning of old summer; see chapter 16. Birthday of Dante Alighieri and Gabriel D. Fahrenheit, and anniversary of discovery of vaccination (1796); not usually a public legal holiday, but see movable feasts in chapters 3 and 15.

May 15.—One of the Independence of 1811 holidays (sometimes called Francisco Miranda Day; see chapters 3 and 7) in at least parts of Paraguay. Seim of 1920

(usually a holiday in Lithuania); see chapter 7. Ascension Day in such places as parts of Lithuania and Ural Mountains in 1931; see chapter 15. Ashura Eve (1932) among many Mohammedans. Jewish New Moon (1934); see chapters 1 and 15. Birthday of Florence Nightingale; not usually a public legal holiday, but "Straw Hat Day" in some places; see chapter 16. See also list of Saints' Days in chapter 15.

May 16.—Sakyamuni's Birthday (1929) among Buddhists in parts of China; Buddha's Farewell to Luxury in such places as parts of Tibet; see chapter 3 and May 19. St. John of Nepomuck (parts of old Bohemia to some extent); see chapter 15. Birthday of Honoré de Balzac; not usually a public legal holiday, but Yaum Ashura (1932) among many Mohammedans; see chapter 1. Sunday (Canberra, Port Guinea, parts of Timor, etc.) in 1937, 1943, and 1948. (Third Friday in May): Arbor Day in South Carolina, and primary elections in Oregon in some years; not usually a bank holiday, but see chapters 2 and 12.

May 17.—Adoption of Constitution of 1814 (Norwegian National Flag Day; usually a holiday for schools, etc.); see chapters 5 and 7. Birthday of King Alfonso XIII of Spain (parts of Spain and some Spanish colonial possessions); see chapter 3. St. Therese (see chapter 15), and birthday of Edward Jenner (1749); not usually a public legal holiday, but Ascension Day (1928) in such places as the vicinity of the Alps and Pyrenees.

May 18.—Battle of Las Piedras (usually a holiday in parts of Brazil and Uruguay, but occasionally on May 19 if May 18 is Sunday); see chapter 4. Peace Day (see chapter 13); usually a holiday in Haiti. "World Goodwill Day" in some years, and primary elections in Pennsylvania in some years (as in 1926 on Tuesday); not usually a public legal holiday, but Mohammedan New Year's Eve (Gregorian 1931) and a holiday in such places as parts of Oman or St. Michaels in some years; see chapters 1 and 13.

May 19.—Sakya observance in parts of Asia in some years; as, 1944; see also May 16. Mohammedan New Year's Day (Gregorian 1931); holiday in Medina, etc.; see chapter 1. St. Dunstan, and birthday of Johann Gottlieb Fichte; not usually a public legal holiday, but see May 18 if latter falls on Sunday.

May 20.—Mecklenburg Declaration of Independence (usually a holiday in North Carolina; see chapter 7). Arbor Day in South Carolina, if third Friday, but see chapter 2. Independence holiday (Cuba); Cuban Presidential Inaugurations in 1929, 1933. Birthday of John Stuart Mill; not usually a public legal holiday, but Lag B'Omer (see chapter 15) in 1927, and Jewish Feast of Weeks (Gregorian 1934).

May 21.—Battle of Iquique (Army and Navy holiday in Chile); see chapter 4. Proclamation of Roumanian Independence of 1877, St. Petrus Canisius, and birthday of Albert Durer, Elizabeth Frye, and Alexander Pope (see chapter 15); not usually a public legal holiday, but an election day in Soviet Russia in some years; see chapter 12. See also "movable" feasts in chapters 3, 7, 15.

May 22.—Barah Wafat (1937); holiday among many Mohammedans; see chapter 3. Coronation of First Roumanian King (1881; also see May 21, if Monday); Greek Church Ascension Day (1947). A Rogation Sunday in 1927 and 1938. See chapter 15. Birthday of Richard Wagner; not usually a public legal holiday, but Primary Day in Montana (if ninety-first day before presidential elections), one of the "Poppy" days in parts of America in some years, and a holiday in such places as parts of Irak (if Saturday); see chapters 12, 13, and 15. (Ninety-first day before election): State primaries in Montana in some years; not usually a public legal holiday, but see chapter 12.

May 23.—"Our Lady of the Victory Day" (parts of Brazil, as in Espirito Santo). Muled Nebiim (1937; holiday in such places as parts of Egypt); see chapter 3. Slava in such places as Cetinje in some years; see also Roumania under May 21-22, if Monday, and chapter 15. Birthday of James B. Eads; not usually a public legal holiday, but South Carolina ratification day of United States Constitution (1788); see chapter 16.

May 24.—Victoria Day; Empire Day (Canada, Sierra Leone, Turks Island, etc.); see chapter 3. End of Battle of Pichincha (1822; see chapter 4); usually a holiday in at least parts of Ecuador. Ss. Cyril-Methodius (parts of Jugoslavia in some years); see chapter 15. Italy's "Entrance" into "World War" (parts of Italy in some years; as, 1927).

May 25.—San Martin de José Day; Independence of

1810 holiday (Argentina and Uruguay); Chilean Constitution of 1833; see also May 21 and chapter 7. Jewish Pentecost (Gregorian 1928); holiday in Palestine, etc.; see chapter 15. Birthday of Ralph Waldo Emerson (see chapter 3) and Abdul M. Effendi, not usually a public legal holiday, but Ali Abu Talib Day (old "Taking of Constantinople") among some Mohammedans in 1943, an Ascension Day (1944) in Greek Church (see chapter 15), and a Sucre municipal holiday in Bolivia.

May 26.—Birthday of "Queen Victoria Mary" (celebrated in some British possessions including Nassau Island). Old Independence Day of Republic of Georgia (1918), but see April 2 (Soviet Republic in 1921) and chapter 7. Ascension Day (1927, 1938; sometimes called Holy Thursday in Protestant-Episcopal Church); holiday in places; see chapter 15. Birthday of Heinrich Geissler; not usually a public legal holiday, but a Buddy Day, Flower Day, or Poppy Day in some years; see chapter 13.

May 27.—Ashura Eve; Muharram Tasco (1931); holiday among many Mohammedans; see chapter 1. Lama Full Moon in such places as parts of Tibet in 1945; also see May 19. Birthday of John Kendrick Bangs, Nathaniel Greene, Julia Ward Howe, and Cornelius Vanderbilt (see chapter 4); not usually a public legal holiday, but occasionally commemorated at association meetings or banquets; see also Poppy days in chapter 13, and Czechoslovakian elections in chapter 12.

May 28.—Mohammedan New Year's Eve (Gregorian 1930) in such places as parts of Afghanistan; Yom Ashura (1931); see chapter 1. Old Armenian Independence Day (1918) celebrated on May 26 in some years; see also April 2. Battle of Cantigny (see chapter 4), and birthday of Louis J. R. Agassiz; not usually a public legal holiday, but Derby Day (1941 in parts of England), and usually a Poppy Day among many "World War" veterans (see chapter 13); see also Czechoslovakian elections in chapter 12.

May 29.—Proclamation of Ali among some Mohammedans (Mohammedan New Year's Day) in Gregorian 1930; holiday in several places; see chapter 1. Federal Constitution of 1874 (Switzerland), Rhode Island Ratification of United States Constitution (1790), and Wisconsin Admission to United States of America; not usually a public legal holiday, but a Poppy Day in some

years (as in 1926; see chapter 13), and birthday anniversary of Patrick Henry. Elections (Premier, members of Assembly, etc.) in Bulgaria in some years; as, 1927 (Sunday).

May 30.—Memorial Day; "Decoration" Day (parts of United States of America); see chapter 4. Birthday of several eminent persons including Ignaz Moscheles (German pianist, composer, and teacher of Mendelssohn); not usually a public legal holiday, but see "movable" feasts in chapters 3 and 4.

May 31.—End of South African War (see chapter 4); holiday in parts of South Africa. Battle of Jutland, and Birthday of Archille Ratti (Pius XI, Supreme Pontiff of Roman-Catholic Church), and "Walt" Whitman; not usually a public legal holiday, but celebrated in some years, particularly if May 30 falls on Sunday. See also "movable" feasts in chapter 13 and 15.

June 1.—Dragon Boat Festival (1930); holiday in parts of China, etc.; see chapter 16. Birthday of Amanullah Khan (King of Afghanistan) and Brigham Young (see chapter 8), and an Election Day in Poland in some years (see chapter 12); not usually a public legal holiday, but Tennessee Admission to United States of America Day, and a holiday or half-holiday in such places as parts of Brazil and Tennessee in 1929, 1935, 1940, and 1946; see chapter 16.

June 2.—Ascension Day in Greek Church (1927, 1938, 1949, in vicinity of Balkan Mountains); see chapter 15 and other "movable" feasts in chapters 3 and 16. Dragon Boat Festival (1938) in parts of China and Mongolia; see chapter 16. Birthday of John Randolph and John G. Saxe, and battle of Cold Harbor; not usually a public legal holiday, but Whitsunday in such places as Lapland and Whittier in some years; as, 1963, see chapter 15.

June 3.—Birthday of King George V (Sovereign Day in Dominion of Canada and several places where it is observed as a holiday, but observed on following Monday in some places in some years, see chapters 3 and 16.) Birthday of Jefferson Davis (observed in several States of United States of America) and Maharajah Tribhubana Bir Bikram of Nepal; see chapters 3 and 12. Corpus Christi in such places as Monaco in some years (but see June 4 and chapter 15).

June 4.—Corpus Christi in 1931, 1942, and 1953 (St.

Quirinus, but see chapter 15). Pentecost in some countries where Greek Church is very influential in 1944; Whitmonday (observed as one of the pentecostal holidays in such places as parts of Estonia) in some years; as, 1979. A Monday holiday (see June 3) in some places in 1928, 1934, 1945, 1951. Sunday in 1933, 1944, 1939, and 1950. Establishment of Missouri Territory (1812), before becoming a State; not usually a public legal holiday, but Derby Day (1930 in England, etc.); see chapter 16.

June 5.—Anniversary of Constitution ("Grundlov" Charters of 1849 and 1915); usually a holiday in at least parts of Denmark. "Holy Ghost" Day (1944 among many Ruthenian-Catholics; see chapter 15). Birthday of Adam Smith (see chapter 5); not usually a public legal holiday, but Whitsunday in some years (as 1927) and Corpus Christi (1947) observed as a holiday in parts of some countries; as, Brazil; see chapter 15.

June 6.—Feast of Weeks (Gregorian 1927, 1965, and Jewish 5687, 5725); holiday (sometimes called "Confirmation Day") in such places as parts of Irak and Palestine; see chapter 15. Ashura Eve and Muharram Tasco (Gregorian 1930, but year 1349 of Mohammedan Hejira) among many Mohammedans in parts of Asia as a holiday; see chapter 1. Birthday of Nathan Hale, Samuel P. Newman, and John Trumbull; not usually a public legal holiday, but Sunday in 1937, 1943, 1948. Feast of the Sacred Heart (1937 in some places and 1975 in others) among many Roman-Catholics. Whitmonday (1927, 1938, 1949, 1960); holiday in such places as parts of Spain. Monday observance (see June 3) in some years; as, 1927, 1938; in parts of Australia.

June 7.—One of the Pentecostal holidays in such places as parts of Latvia in 1927, 1938, 1949, 1954 (see chapter 15—Lutherans, etc.); a Monday observance of preceding week's important anniversaries (parts of Australia, etc.) in some years. Feast of Weeks (Gregorian 1935, 1954; Jewish 5695, 5714); holiday in some places; see chapter 15. Ashura (Gregorian 1930; Hejira 1349) among many Mohammedans; see chapter 1.

June 8.—Confirmation Day, or Second Day of Jewish Shebouth (holiday in parts of such places as Irak in Gregorian 1935 and 1954). Mohammedan New Year's Eve in such places as Oman (Gregorian 1929; Mohamme-

dan 1347); see chapters 1 and 15. See also "movable" feasts in chapters 3, 12, and 15. Birthday of several celebrated persons including Robert Schumann; not usually a public legal holiday, but a half-holiday for many persons in such places as Newfoundland, if Wednesday. Sunday (Estonia, Germany, etc.) in 1930, 1941, 1947, 1952. (First Tuesday after first Monday in June): Primaries in Florida in some years; as, 1930; not usually a public legal holiday, but see chapter 12.

June 9.—Mohammedan New Year's Day (Gregorian 1929 and Mohammedan 1348); Feast of Weeks (Jewish 5703 and Gregorian 1943); holidays in parts of Asia. Birthday of Francisco Miranda, John Howard Payne, and Peter the Great (see chapters 3, 5, and 7); not usually a public legal holiday, but "St. Columba" (called the "Apostle of Caledonia") and organization day of American Association of Red Cross; evening Festival of Lights at Niagara Falls in some years; as, 1927. Sunday (Colombia, parts of Siberia, etc.), in 1929, 1935, 1940, and 1946.

June 10.—Tuesday in Whitsun-week (holiday in such places as parts of Estonia in 1930); Pentecostal holiday in some other years; as, 1935, 1946); see chapter 15. Usually a holiday in parts of Portugal (Luiz de Camoens born), Gaspee (Destruction of) Day, birthday of Edwin Arnold (writer) and Henry M. Stanley (explorer), and one of the evening festivals of lights at Niagara Falls in some years (as 1927); not usually a public legal holiday, but see "movable" feasts in chapter 3 and Bois de la Brigade de Marines in chapter 13.

June 11.—Kamehameha holiday (Hawaiian Islands); see chapter 8. "Lindbergh Day" (observed in parts of America in 1927 in honor of Charles A. Lindbergh). Continho-Pereira Settlement (vicinity of Alagoas, Brazil); see chapter 8. Corpus Christi (holiday in several places) in 1936; see chapter 15. Birthday of Roger Bacon and Richard Strauss; not usually a public legal holiday, but see list of Saints' days in chapter 15.

June 12.—Lopes de Sousa Settlement (Pernambuco, etc., Brazil), but Trinity Sunday and Greek Church Pentecost in 1927, 1938, and 1949; see chapters 7, 8, and 15. Jewish Feast of Weeks (holiday in some places in Gregorian 1940); see chapter 15. Birthday of Charles Kingsley, Oliver Lodge, and John A. Roebling; not usually a

public legal holiday, but see "movable" observances in chapters 3, 4, 12.

June 13.—St. Anthony of Padua (holiday in such places as parts of Brazil and some Portuguese colonies); "S'Andia" Feast among Pueblo Indians; see chapters 15, 16. Birthday of Winfield Scott, an election day in France in some years, and Venezuelan Adoption of Constitution of 1914; not usually a public legal holiday, but observed as a "Lindbergh Day" in New York in 1927; see chapter 8.

June 14.—Flag Day (several parts of United States of America). Birthday of Harriet Beecher Stowe and Owen Wister; not usually a public legal holiday, but see chapter 5. Mavloud holiday (Gregorian 1935) among many Mohammedans; see chapter 3.

June 15.—Pioneer Day (usually a holiday in Idaho); see chapter 8. Birthday of Edward Grieg, and anniversary of granting of British Magna Charta (1215), and of Admission of Arkansas to United States of America; not usually a public legal holiday, but half-holiday in parts of Brazil usually; see chapters 7, 8.

June 16.—Corpus Christi (1927, 1938, 1949); holiday in parts of Monaco, etc.; see chapter 15. Birthday of King Gustav of Sweden, and Judah Touro (Jewish patriot). Parsi Zardusht (see chapters 1 and 15) in parts of India in some years, but Father's Day in some other places in 1929, 1935, 1946; see chapter 16. (Third Sunday in June); Usually "Father's Day" in United States of America; see chapter 16.

June 17.—Bunker Hill Day (usually a holiday in vicinity of Charlestown, Massachusetts). Anniversary of first American warship (Marblehead in some years); see chapter 4. Usually Merchant Flag of 1915 Day in parts of Iceland. Japanese Flag Day (parts of Formosa); see chapter 5. Birthday of William Crookes and Charles Gounod; not usually a public legal holiday, but half-holiday in parts of Argentina, Bahamas, Brazil, and France, if Saturday. See also Corpus Christi in chapter 15.

June 18.—Rath-yatra (holiday in some Hindu communities in 1937); see chapter 15. Ashura (holiday among Mohammedans in such places as Asir) in 1929; see chapter 1. Battle of Waterloo, and birthday of John Collins, Lester F. Ward, and Carolyn Wells; not usually a

public legal holiday, but State primaries in Maine and Minnesota in some years (third Monday of June); see chapters 4 and 12, and third Sunday in June. (Third Monday in June): State primaries in Maine and Minnesota in some years; not usually a public legal holiday, but see chapter 12.

June 19.—Don José Artigas holiday (Uruguay); see chapter 7. Mohammedan New Year's Eve (Gregorian 1928); see chapter 1, and third Tuesday. Battle of Alabama vs. Kearsarge; not usually a public legal holiday, but birthday anniversary of Blaise Pascal; see chapter 4, and third Monday.

June 20.—Corpus Christi (holiday in several communities including some Portuguese colonies) in 1935 and 1946; see chapter 15. Mohammedan New Year's Day (Gregorian 1928; Mohammedan 1347); see chapter 1. State primaries in New Jersey in some years (third Tuesday in June); not usually a public legal holiday, but see "movable" feasts in chapter 3.

June 21.—Rath-yatra (holiday in some Hindu communities in 1934). Id-el-Fitra (1954; see chapter 15.) See also third Tuesday in June. Birthday of Jacques Offenbach, and New Hampshire ratification day of United States Constitution (1788); not usually a public legal holiday, but see list of Saints' days in chapter 15, and third Sunday in June (summer solstice in some years in some places). (Third Tuesday in June): State primaries in New Jersey in some years; not usually a public legal holiday, but see chapter 12.

June 22.—Victories of Zehsis (and Ziska-Czenk at Berne); see chapter 4. Beginning of summer at many places in some years (half-holiday in some places, if Wednesday or Saturday). Sunday in Brazil, etc., in 1930, 1941, and 1947. Coronation of "King George V" (usually observed in such places as parts of Newfoundland) and "King Haakon VII" (formerly observed in Norway; see chapter 12). A Monday observance in some years, but see June 28.

June 23.—Birthday of "Prince of Wales" (H. R. H. Edward Albert, Duke of Cornwall, Duke of Rothesay); usually a holiday in such British possessions as parts of Andros Island, but a "Midsummer Day" in parts of Europe. Birthday of Irvin S. Cobb; not usually a public legal holiday, but see third Monday and Tuesday of June.

Mohammedan Ashura Eve and Ninth of Muharram (Gregorian 1961); see chapter 1.

June 24.—Battle of Carabobo holiday (and anniversary of adoption of Constitution) in Venezuela. Observed to some extent in Bolivia in some years; see chapters 4, 7, and 12. Nativity of St. John the Baptist (parts of western Europe and Quebec); "San Juan" Feast (among some Pueblo Indians in parts of New Mexico). "Midsummer Day" in some locations in some years; not usually a public legal holiday, but anniversary of discovery of Newfoundland (1497) and battle of Bannockburn (1314); see chapters 8 and 16.

June 25.—Mavloud (1934; see chapter 3); holiday in such places as parts of western Asia. See also "Monday in June after June 23." Elections in parts of Chile in some former years (but see October 24 and chapter 12); half-holiday in parts of Chile, if Saturday. Anniversary of Virginia ratification of United States Constitution (1788); not usually a public legal holiday, but Sunday in such places as Finland, Sweden and Virginia in 1933, 1939, and 1950. See also "last Wednesday." (Last Wednesday in June): State primaries in North Dakota in some years; not usually a public legal holiday, but see chapter 12.

June 26.—Feast of the Sacred Heart (1938 in such places as parts of some Portuguese colonies, and 1981 in some others; see chapter 15). Sunday in 1927 and 1949. Victory by Americans at Belleau Ridge (1918); not usually a public legal holiday, but birthday of "Lord Kelvin," and Accession Day of Prince Louis II of Monaco; see chapters 4 and 12. See also last Wednesday in June.

June 27.—Imaum Hasain's Magdouriyet (1934) among many Mohammedans; see chapter 15. Monday observance of Wales' Birthday" (see June 23) in parts of British Empire of "King's Coronation" (see June 22) and "Prince of Wales' Birthday" (see June 23) in some years in parts of British Empire, provided June 22 or June 23 does not fall on Monday.

June 28.—Battle of Kosovo (1389) ; usually a holiday in at least parts of Yugoslavia ; see chapter 4. Peace at Versailles (parts of Latin-America in some years ; see chapter 13). Sunday in 1931, 1942, and 1953. Birthday of James B. O'Reilly, Jean Jacques Rousseau, and John Wesley ; not usually a public legal holiday, but Mohammedan Ashura Eve (Gregorian 1928 ; see chapter 1) ; see also "Monday in June after June 23."

June 29.—San Pedro holiday in such places as parts of Spain ; Ss. Peter and Paul (in such places as parts of Tripoli) ; see chapter 15. Birthday of Ahmed Mirza (and Yom Ashura in 1928 ; see chapter 1), George W. Goethals and Peter Paul Rubens (see chapter 15) ; not usually a public legal holiday, but see "movable feasts in chapters 3 and 16. Sunday (parts of Bokhara, Panama, Oman, Rio De Oro, etc.) in 1930, 1941, 1947, and 1952.

June 30.—"Reform Day" or "Triumph of 1871" (parts of Guatemala and possibly Colombia ; see chapter 4). Sunday (Andorra, parts of Angola, Eritrea, etc.) in 1929, 1935, 1940, and 1946. A Seasonal Festival in parts of Asia. End of ancient Olympic year. Also see Buddhist feasts or fasts in chapters 4, 15, and 16.

July 1.—Dominion Day (parts of Canada ; see chapter 7). A seasonal holiday in parts of Asia, Somaliland, South America, etc. Beginning of ancient Olympic year (Olympic games). Opening Day of first Parliament at Cape Town, South Africa. First battle of Somme (1916) ; Americans capture Vaux (1918) ; not usually a public legal holiday, but an Independence holiday in parts of Belgian Congo ; see chapters 7, 8, 16, and June 30. Jewish Fast of Tamuz (Gregorian 1934 and Jewish 5694), and Mohammedan New Year's Day (Gregorian 1927 and Mohammedan 1346) ; see chapter 15.

July 2.—Palio public banner festival in Siena ; see chapter 15. Cochrane's Triumph of 1823 (parts of Bahia, Brazil). See also seasonal holidays in chapter 16. A Commemoration holiday in Newfoundland in some years ; see chapter 7. Battles of Gettysburg (1863) and Krasnik (1914), and Peace with Austria and Germany (1921) ; not usually a public legal holiday ; but see chapter 4.

July 3.—Anniversary of Battle of Santiago (parts of Dominica, etc. ; see chapter 4 and first Thursday of July). A Seasonal Feast (1932 in parts of Asia) ; see chapter 16 ; also see "movable" religious feasts in chapter 15. Birth-

day of Christopher Gluck, John S. Copley, and several persons of the past, present and future; not usually a public legal holiday, but see festivals in chapters 3 and 7 (William the Conqueror celebrated at Falaise in 1927).

July 4.—Independence Day (United States of America; see chapter 7); often called the Fourth of July and, in the year 1925, "National Defence Day." End of Mexican War (1848). Birthday of Calvin Coolidge (President of the United States of America), Samuel C. Foster and Nathaniel Hawthorne; see chapter 16. Mohammedan Martyrdom of Imaum Hassan (Gregorian 1933 in such places as parts of Persia). Federal Constitution of 1923 (Socialist Soviet Republics); see chapter 7.

July 5.—Independence of 1811 (Venezuela; see chapter 7). Celebration of Independence Day (in many parts of United States of America, etc.), if July 4 is on Sunday; see chapter 7. Birthday of Cecil John Rhodes (see second Tuesday of July), David G. Farragut and Phineas T. Barnum (Showman). Ss. Cyril and Methodius in some places, and Fifth Sunday after Trinity in 1931; see chapter 15, and May 24. Mohammedan Mavloud (Gregorian 1933; see chapter 3).

July 6.—Martyrdom of John Huss (Brunn, Prague, and a few other places; see chapter 15). Cheker Bairam in some years; as, 1951; not usually observed by Mohammedans so extensively in Albania as in such places as Mecca; see chapter 15. Birthday of John Paul Jones (see chapter 5); not a public legal holiday usually, but see first Thursday of July. (First Thursday of July): Spanish War Memorial Day (parts of Dominica, etc.); see chapter 4.

July 7.—Nativity of St. Ivan (St. John) according to Julian calendar in parts of southeastern Europe; see chapter 15. Jewish Tamuz New Moon (Gregorian 1940), and Mohammedan Second Day of Cheker Bairam (Gregorian 1951); see chapter 15. Memorial Day in parts of Dominica in some years; see First Thursday of July.

July 8.—St. Queen Elizabeth of Portugal; see chapter 15. A half-holiday in parts of Africa, Brazil, etc., if Saturday. Independence of 1816 (Argentina in some years). Opening Day of Delagoa Railway in South Africa (1895); see second Tuesday. Battle of Pultowa, and birthday of John D. Rockefeller (see chapter 4) not usually a public

legal holiday, but Sunday (Alps, etc.) in 1928, 1934, 1945, 1951.

July 9.—Celebration of Independence of 1816 (usually holiday in Argentina; see chapter 7. Union conquest of Southwest Africa (Surrender at Khorab in 1915), and birthday of Elias Howe; not usually a public legal holiday, but see second Monday. (Second Monday in July): Occasionally a holiday in parts of Africa, Corsica, Madagascar, Mayotte, Reunion, Tongkin, etc., but see July 9, 14, and second Tuesday.

July 10.—Foundation Day in parts of western Brazil in some years. See also Argentina under July 9 (if Monday) and "movable" feasts in chapters 3, 7, 8, and 15. Lama Fast (parts of Tibet, etc., in some years; as 1932); see chapters 4 and 15. Birthday of William Blackstone, John Calvin, Robert Chambers, Finley P. Dunne ("Mr. Dooley"), and James A. M. Whistler; not usually a public legal holiday, but Sunday in Guadeloupe, etc., in 1932, 1938, and 1949. See second Tuesday. (Second Tuesday in July): Founders' or Pioneers' holiday in parts of Livingstone, Rhodesia, etc., but see chapter 8, and July 5 and 8.

July 11.—First Day of Ramadan among many Moham-medans in some years; as, 1948; see chapter 15. Wyoming Admission to United States of America Day (holiday in Wyoming in some previous years), and birthday of John Quincy Adams, William Robert Grove, and John Wanamaker; not usually a public legal holiday, but Sunday (Martinique, Wyoming, etc.) in 1937, 1943, and 1948. See also chapters 7, 16, and "Second Monday."

July 12.—Ss. Peter and Paul in some places where celebrated as June 29 of Julian calendar (formerly more observed in Europe). An Inauguration Day in Dominican Republic in some leap years (as that expected for 1952); see also special days in parts of South America in chapters 7 and 16. Battle of the Boyne ("Orangemen's Day"), anniversary of Constitution of Free City of Danzig, and birthday of Prince Louis of Monaco; not usually a public legal holiday, but half-holiday in parts of Cameroon, Monaco, Morocco, Rio De Oro, etc., if Saturday. See also chapters 4, 7, and "Second Monday." Sunday (parts of Fiji, Papua, San Marino, etc.) in 1931, 1936, 1942, and 1953.

July 13.—Nathan B. Forrest's Birthday (Tennessee);

see chapter 3. Peace Day (celebrated in parts of Andorra, South America, etc., in some years); usually a holiday in such places as Cambodia and France, if July 14 falls on Tuesday (as in 1931, 1936, 1942, and 1953); see also chapter 13.

July 14.—French National Feast Day; Taking of Bastille; “Confraternity”; see chapter 7. St. Bonaventure (Franciscans), and Cochiti Pueblo Feast in parts of New Mexico; not usually a public legal holiday, but birthday of Cardinal Mazarin, Ralph Davenport Mereson, Benjamin Thompson, Owen Wister, and anniversary of annexation of Spitzbergen Islands to Norway.

July 15.—Holiday in France, parts of Guiana, Tahiti, etc., if July 14 falls on Friday, as in 1933, 1939, 1944, 1950. One of the La Paz Municipal holidays (parts of Bolivia in some years, but see July 16); Sunday (Miquelon, etc.) in 1928, 1934, 1945. Ss. Eustathius and Swithin, and birthday of William T. G. Morton and Paul Rembrandt; not usually a public legal holiday, but anniversary of Stony Point battle.

July 16.—Muled Nebiim (1932 in such places as parts of The Soudan); see chapter 3. La Paz Municipal holiday (parts of Bolivia). Maria della Difesa and del Asunta (fireworks, parades, etc., in some years). See chapters 12 and 15. Birthday of several celebrated persons including Theodore N. Vail; not usually a public legal holiday, but half-holiday in parts of Vermont, etc., if Saturday.

July 17.—Birthday of Luis Muñoz Rivera (usually a holiday in Porto Rico); see chapter 3. One of the La Paz (Bolivia) Municipal holidays in some years, but see July 16. Birthday of John Jacob Astor, Elbridge Gerry, Andrea del Sarto, and Isaac Watts (see chapters 7 and 15); not usually a public legal holiday, but Sunday (parts of Guinea, Kenya, Laos, New Hebrides, Somaliland, Uganda, etc.) in 1932, 1938, and 1949.

July 18.—Constitution of 1830 (usually a holiday in Uruguay); see chapter 7. Mohammedan Day of Victory or “Triumph of Ali” in different places (1943); see chapters 3 and 15. Birthday of Gilbert White; not usually a public legal holiday, but Jewish Ab New Moon (Gregorian 1947); see chapter 15. Sunday (Isle of Man, parts of Port Guinea, Siberia, etc.) in 1937, 1943, and 1948.

July 19.—Madonna del Carmine and St. Vincent de Paul (occasionally celebrated by fireworks, parades, etc.); see chapter 15. Declaration of Independence (Buenos Aires; 1816); not usually a public legal holiday, but birthday of Samuel Colt, and practically a half-holiday for merchants, etc., in several cities and towns, if Wednesday or Saturday. Also see annual Vale Comunal and other movable feasts in chapters 1 and 15.

July 20.—Colombian Independence of 1810 (usually a holiday in Colombia); see chapter 7. St. Elijah (Prophet Elias); celebrated as a holiday in parts of some countries where eastern churches are very influential. See also list of Saints' days, etc., in chapter 15, and Accession Days in chapter 12.

July 21.—A holiday in parts of Belgium and Belgian Congo in some years in honor of former King Leopold II of Belgium, founder of Congo Free State; see chapter 8. Battle of Bull Run; not usually a public legal holiday, but a half-holiday in Tennessee, if Saturday. See also Hindu festivals in chapter 15.

July 22.—Fast of Ab (1934); usually a holiday in parts of Irak, etc.; see chapter 15. Lamaic Eighth Day after Full Moon (1927 and 1946 in parts of Tibet). Birthday of Giuseppe Garibaldi (see chapters 3 and 4); not usually a public legal holiday, but see list of Saints' days in chapter 15 (many Thursdays during this season are practically half-holidays in Bermuda, etc.).

July 23.—Proclamation of the Prophet Mahomet (1943) among many Mohammedans; see chapter 15. Lausanne Peace Treaty of 1923 (parts of Turkey); see chapter 13. Inaugurations in Estonia in some years; not usually a public legal holiday, but birthday of Charlotte Cushman, and celebrations (at Cuba, New York, in some years) of Discovery of oil or "atourotion" by the Franciscan Joseph de la Roche D'Allion; see chapter 8.

July 24.—Simon Bolivar's Birthday (usually a holiday in some Central and South American countries including Venezuela); see chapter 3. Pioneers' Day (usually a holiday in Utah); see chapter 8. Lausanne Peace Treaty of 1923 (occasionally, parts of Turkey); see chapter 13. St. Christina (some Spanish colonies). Fair holiday (parts of eastern Africa). Birthday of Arthur J. Balfour, Alexandre Dumas, and Maxfield Parrish; not usually a public legal holiday but an "Oldport Day" (Newport,

R. I., in some years; see chapter 8). Sunday (Andorra, Estonia, parts of Rio De Oro, etc.) in 1927, 1932, 1938, and 1949.

July 25.—St. Iago (usually a holiday in parts of Guatemala, Spain and some Spanish colonies); “Santiago” or “St. James’ Day”; see chapter 15. Anniversary of Hurricane Day in most parts of Virgin Islands; see chapter 14. See also Dog Days and Sheep Days in chapter 16. Landing of American Troops holiday (Porto Rico); see chapter 7. Celebrations of Pioneer Day in Utah, and Simon Bolivar’s Birthday in such locations as parts of Panama, expected in 1932, 1938, and 1949; see July 24.

July 26.—Liberian Independence of 1847 holiday; see chapter 7. Celebration of Landing of American Troops in Porto Rico (in 1937 and 1948); see July 25. Holiday in parts of Virgin Islands in some years. Fast of Ab (1928); holiday in such places as parts of Irak; see chapter 15. Monday observance in parts of Guinea in some years. New York ratification day of original United States Constitution (1788); not usually a public legal holiday, but Eighth Sunday after Trinity in some years; as, 1931 (see chapter 15); and birthday of Aram J. Pothier and several other persons. (Fourth Saturday of July): Local primary elections in Texas in some years; not usually a public legal holiday, but see chapter 12.

July 27.—Birthday of the late Dr. José Celso Barbosa (holiday in parts of Porto Rico in recent years). Mohammedan Imaum Hassan Magdouriyet (Gregorian 1931); Ashura holiday (1958); see chapters 1 and 3 for places of observance, etc. Founding of Bank of England (1694); not usually a public legal holiday, but sometimes commemorated on such occasions as banquets.

July 28.—One of the Peruvian Independence of 1821 holidays (see chapter 7); usually observed in Peru, and in some other places in some years, but Ninth Sunday after Trinity in 1929; see chapter 15. Mesropian holiday in parts of old Armenia in some years; see chapter 15. Maylound (Gregorian 1931) among many Mohammedans in such places as Mecca and parts of Morocco; see chapter 3.

July 29.—Mohammedan Ali Abu or Constantinople holiday in different places (1937; Mohammedan Day of Victory or “Triumph of Ali” holiday in different places (1942); see chapters 3 and 15. Usually a half-holiday in

parts of Morocco. Usually one of the Peruvian Independence of 1821 holidays; see chapter 7. Primary elections in Texas in some years (see fourth Saturday); not usually a public legal holiday, but anniversary of battle of Sergy (1918), and battle of Rhode Island (1778). Memorial for former Emperor (Japan); see chapter 4.

July 30.—Sth'nanam (1943) in some Hindu communities. See also observances at about new moon in such places as parts of the Punjab (chapter 15), and observances in some other years in such places as parts of Singapore and Ceylon. One of the Peruvian Independence of 1821 holidays in some years; see chapter 7. See also Memorial Days in Japan (chapter 4). Birthday of Henry Ford; not usually a public legal holiday, but British Outing Saturday in some years (see chapter 16; Wednesdays during this season are practically half-holidays for many persons).

July 31.—Discovery holiday in parts of Tobago and Trinidad; see chapter 10. Lamaic Eighth Day of Lunar Fortnight (1945) in parts of Tibet; see chapter 15. Birthday of Paul B. DuChaillu and James Kent; not usually a public legal holiday, but anniversary of German Constitution of 1919; see chapters 7 and 8, and list of Saints' days in chapter 15 (St. Ignatius Loyola in parts of Europe, etc.). Sunday (Rio De Oro, etc.) in 1927, 1932, 1938, and 1949. (First Tuesday in August): Primary elections in some years in Kansas, Missouri, Oklahoma and Virginia; not usually a public legal holiday, but see chapter 12. (First Monday in August): Usually a holiday in parts of British Guiana and several other places, but see August 1-2, and chapter 4. Called 'Friendship Day' in some places in some years.

August 1.—Colorado Day (usually a holiday in Colorado); see chapter 16. Emancipation of 1838 (usually a holiday in Jamaica). Festival of St. Peter's deliverance from prison (observed as Emancipation Day by some colored persons); Lammas Day (harvest festival in England in some years); occasionally a municipal or town holiday in parts of Canada, etc., and one of the El Salvador holidays, but see "First Monday in August." Usually observance of Constitution of 1918 in Lithuania; see also "Discovery" under July 31, and chapters 5, 7, 12; Sunday there in 1937, 1943, 1948. Birthday of Francis S. Key and Maria Mitchell; not usually a public legal holiday, but

celebrations for St. Francis of Assisi (especially in Italy in some years) ; see chapters 5 and 15.

August 2.—Celebration of British Abolition of Slavery in 1838 (holiday in Jamaica in 1937, 1943, 1948, but see August 1). Arbor Day in parts of southern Africa (Transvaal, etc.) in some years, but see "First Monday in August." Regatta holiday (expected in Newfoundland in 1933, 1939, 1944, and 1950) ; see chapter 16. Battle of Blenheim, Scotch Outing in parts of America in some years, and occasionally a municipal or town holiday in parts of British Empire; not usually a public legal holiday, but Sunday in 1931, 1936, 1942. Observance of Colorado Day expected in 1937, 1943, 1948; see under August 1. See also "Friendship Day" under "First Monday in August," Lithuanian Constitution of 1918 under August 1, and Iceland Constitution of 1918 (chapter 7). Birthday of Princess Emma ("Queen Mother") of Netherlands (usually celebrated in some Dutch possessions, etc.). See also July 20 and "movable feasts." "Second of August" (see chapter 13, and "Soissons" in chapter 4) ; not usually a public legal holiday in France, but International Democratic Peace Conference at Rheims in some years; as, 1926. One of the El Salvador holidays. (First Wednesday in August) : Usually Regatta holiday in Newfoundland, see chapter 16.

August 3.—Proclamation of the Prophet Mahomet (1942) ; holiday in some Mohammedan communities, see chapter 15. Regatta holiday expected in parts of Newfoundland in 1932, 1938, and 1949. Usually one of the El Salvador holidays; see chapters 12 and 16. Birthday of King Haakon VII of Norway, and of Rt. Hon. Stanley Baldwin, and anniversary of departure of Columbus from Spain (1492) ; not usually a public legal holiday, but see "First Monday in August" and Giyon Matszri in chapters 13, 16.

August 4.—Meinam River Feast (parts of Siam) in some years; as, 1936; see chapters 15 and 16. St. Dominic; Santo Domingo Pueblo Indian Feast ("Green Corn Dance Ceremony") in at least parts of New Mexico. Usually one of the El Salvador holidays. Thanksgiving holiday in parts of British West Indies in some years (as in Windward Islands, if first Tuesday after first Monday in August; see also August 2, "First Monday in August," and chapters 14, 16. Americans capture Fismes (1918;

see also August 2) ; not usually a public legal holiday, but birthday anniversary of Percy B. Shelley.

August 5.—Usually one of the El Salvador holidays, and one of the Bolivian Independence days in some years; Coelho Pereira Settlement in parts of South America, but see August 6, August 11, and “First Monday in August.” Ab New Moon (Jewish 5700 and Gregorian 1940), and battle of Mobile; not usually a public legal holiday, but see “First Tuesday in August” and chapter 15.

August 6.—Transfiguration Day (holiday in parts of southeastern Europe, etc.) ; see chapter 15. Founding of Bogota (parts of Colombia; see also August 7), Independence holiday in Bolivia in some years, and one of El Salvador holidays; see chapters 7 and 8. Birthday of Alfred Tennyson; not usually a public legal holiday, but anniversary of first national convention of Progressive party in United States of America. See also chapter 12 and “First Monday in August.”

August 7.—Battle of Boyaca holiday, and Inauguration Day in Colombia in some years; as, 1930 and 1934. One of the Bolivian Independence days in some years; see chapters 3, 4, 7 and 12. Nariyal Puja (1933) ; see chapter 2. Jewish Fast of Ab in some years; as, 1927; in such places as parts of Iraq. Id-el-Fitra in 1948 among many Mohammedans; see chapter 15. (First Saturday in August) : Primary elections in Kentucky in some years; not usually a public legal holiday, but see chapter 12 (some primaries are biennial).

August 8.—New Year's Eve (as in 1929; see chapter 1) among Parsees of one sect. Second Day of Cheker Bairam (1948), observed as a holiday among Mohammedans in several places including parts of Mecca; see chapter 15. Birthday of Cecile L. S. Chaminade-Carbonel and Charles A. Dana; not usually a public legal holiday, although Wednesday afternoons during summer are practically half-holidays for merchants in several places. (Second Tuesday of August) : State primaries in Arkansas and Ohio in some years; not usually a public legal holiday, but see chapter 12 (some primaries biennial).

August 9.—Holiday at end of old summer (1930 in parts of China) ; see chapter 16. Nauroz (1929) among Parsees of one sect; see chapter 1. Birthday of Isaak Walton; not usually a public legal holiday, but Eleventh Sunday after Trinity in some years; as, 1975; see chapter

15; also Sunday (parts of Assam, Ecuador, Siam, Rio De Oro, etc.) in 1931, 1936, 1942.

August 10.—Quito Escuela de Concordia (an Independence Day in parts of Ecuador); see chapter 7. Coming of old autumn (1930 in parts of China); see chapter 16. Anniversary of Syria's Independence of 1920; not usually a public legal holiday, but a Picuris Indian Feast Day in recent years; see chapter 15.

August 11.—Meinam River Festival (in some years; as, 1938; in parts of Siam); see chapter 16. Also see movable Indian festivals in chapters 1, 3, and 15. Second Day of Ramadan (1945 among Mohammedans in many places); see chapter 15. Scotch Outing Day in some years (see chapter 16). Usually a half-holiday in parts of Newfoundland, if Wednesday. Birthday of Robert G. Ingersoll; not usually a public legal holiday, but the anniversary of naming of Bolivia (1825) in honor of Simon Bolivar; see chapter 3. Sunday (parts of Anam, Bolivia, Europe, Guinea, Sarre, etc.) in 1929, 1935, 1940, and 1946.

August 12.—Gokul Ashtami holiday (in some years; as, 1944); also see August 18 and chapter 3. Santa Clara Indian Feast. Hawaiian Islands annexed to United States of America (1898); not usually a public legal holiday, but Jewish New Moon (Gregorian 1934), and Twelfth Sunday after Trinity in some years; as, 1951; see chapters 15, 16.

August 13.—Landing of American Troops holiday (Philippine Islands), and celebrations by some Spanish-American War Veterans; see chapter 7. Turkish elections in some years (no more expected before 1928), and Mavloud (1962) among Mohammedans in several places; see chapters 3, 4, 12, 15. Birthday of Goldwin Smith; not usually a public legal holiday, but Thursdays during this season are practically half-holidays for many persons in such places as Bermuda; see chapters 4, 15 (celebrations of "Assumption") and 16.

August 14.—Nariyal Purnim Puja (in some years; as, 1935); holiday in parts of Ceylon or India; see chapter 2. End of old summer (1943 in parts of China; see chapter 16. Birthday of Hans Christian Oersted; not usually a public legal holiday, but Saturday afternoons are observed by many persons in several places including parts of Netherlands. Assumption Eve in some places including

parts of Central America; see chapter 15; a Monday observance in some French colonies, if Assumption Day falls on Tuesday; as, in 1933, 1939, 1944, 1950; also see August 15. (Third Tuesday of August): State primaries in Mississippi in some years; not usually a public legal holiday, but see chapter 12 (some primaries are biennial).

August 15.—Assumption (holiday or half-holiday in parts of Austria, Cameroon, Cyrenaica, Saar Valley, etc.). Founding of Asuncion, and Inaugurations, in parts of Paraguay in some years. Theotokos Repose or Zia Indian Feast in some places, but see chapter 15. Birthday of Napoleon Bonaparte, Walter Scott, Jeremy Taylor, and Coleridge-Taylor; not usually a public legal holiday, but anniversary of opening of Panama Canal; see chapters 1 and 5.

August 16.—Independence of 1844 (usually a holiday in Dominican Republic); see chapter 7. Palio Banner Festival (Siena; see chapter 15); see also August 15, if Monday. Battle of Bennington (usually a holiday in Vermont); see chapter 4.

August 17.—Klondike Discovery holiday (Yukon). Sunday (parts of Abyssinia, Angola, Brazil, Eritrea, Ifni, etc.) in 1930, 1941, 1947, and 1952. Birthday of several celebrated persons including David Crockett; not usually a public legal holiday, but Santa Ana Feast (if August moon) among some Indians in some years; see chapters 8 and 15. Muled Nebiim (1929) and Imaum Zaman's Birth (1943) among many Mohammedans.

August 18.—Mavloud (1929) in parts of Morocco, Oman, etc., and anniversary of Inauguration of Sultan Yusef of Morocco; see chapters 3 and 12. Janmashtami holiday (1938) in some communities in Asia, etc.; see chapter 3. Birthday of Virginia Dare and Meriwether Lewis (see chapter 8); not usually a public legal holiday, but Sunday in many locations in 1929, 1935, 1940, and 1946; see also "first Tuesday after third Monday in August." (First Tuesday after third Monday in August): State primaries in Wyoming in some years; not usually a public legal holiday, but see chapter 12.

August 19.—Old Transfiguration (holiday in some places where Julian calendar is still used, but see August 6); St. Biagio in some communities; see chapter 15. Ali's Victory (1940) among many Mohammedans; see chap-

ters 3 and 15. Battle of Constitution vs. Guerriere (see also Regattas in chapters 4 and 16), and birthday of Mark Bailey, Louis A. Ferguson, Edward Moran, William Thomas Green Morton, James Nasmyth and Orville Wright; not usually a public legal holiday, but Sunday (Fiume, Nova Scotia, parts of Siberia, etc., in 1928, 1934, 1945, and 1951).

August 20.—St. Stephen I, former King of Hungary (holiday in parts of Hungary; see chapter 15). Sixtieth Day of Magdouriyet (1929) among some Mohammedans; see chapter 15. Birthday of Francis Asbury and Benjamin Harrison, and anniversary of battle of Contreras; not usually a public legal holiday, but Sunday (Falkland Islands, Ohio, parts of Fiji, Tonga, etc.) in 1933, 1939, 1944, and 1950.

August 21.—Second Day of Ramadan (Mohammedan 1363 and Gregorian 1944); holiday in such places as Medina; see chapter 15. Sunday (parts of Bokhara, Kenya, Tanganyika, Tongkin, Uganda, Zanzibar, etc.) in 1932, 1938, and 1949. Good Roads Day (in such places as Missouri in some years, but see "Third Tuesday in August"), and birthday of John Tyndall; not usually a public legal holiday, but artists' Maverick (in some years including 1926 at Woodstock, N. Y.), and celebration of battle of Prudence Island (in some years including sesqui-centennial 1926 at Prudence Island); see chapters 8, 12, and 16.

August 22.—Merchants' half-holiday in several parts of world in 1928, 1934, 1945, 1951. Discovery of gold in Alaska (1896); not usually a public legal holiday, but see "Fourth Tuesday in August." Sunday (Asuncion, parts of Eritrea, Ethiopia, Somaliland, Yukon, etc.), in 1937, 1943 and 1948; see chapters 8 and 16. Battles of Bosworth Field (1485) and Jadar (1914); not usually a public legal holiday, but Grecian Revolution of 1926; see chapters 4 and 7. Third Day of Ramadan (1944) among some Mohammedans; see chapter 15.

August 23.—Coronation of King Feisal of Irak (1921); holiday in parts of Irak; Third Day of Cheker Bairam (1947) among some Mohammedans; see chapters 12, 15. Birthday of several celebrated persons including Moritz Moszkowski and Oliver Hazard Perry; not usually a public legal holiday, but Sunday (parts of Abyssinia, Cyrenaica, Danzig, etc.) in 1931, 1936, 1942, 1953.

(Fourth Tuesday in August): State primaries in Idaho in some years; not usually a public legal holiday, but see chapter 12.

August 24.—Liberian Flag holiday (Republic of Liberia); see chapter 5. Proclamation of the Prophet Mahomet (1940); holiday in some Mohammedan communities; see chapter 15. St. Bartholomew Day; not usually a public legal holiday, but see chapter 16 and "Last Wednesday, except one, in August." (Last Wednesday, except one, in August): Merchants' holiday (Newfoundland; see chapter 16).

August 25.—Independence of 1825 (usually a holiday in Uruguay); see chapter 7. Port Louis holiday (parts of Mauritius); see chapter 8. Old Feast of St. Louis, San Giovanni de Vizzini (among some Italians), and birthday of Edgar W. Nye ("Bill Nye") and Samuel C. Reid (see chapter 5); not usually a public legal holiday, but see "Last Tuesday" and "Fourth Tuesday" in August. Sunday (Guinea, parts of Solomon Islands, etc.) in 1929, 1935, 1940, and 1946.

August 26.—Battle of St. Jacob's (1444; see chapters 4 and 8); not usually an all-day holiday, but celebrated in parts of Switzerland. Celebrations of Krishna's Birth (1940) among some Hindus; see chapter 3. Battle of Crecy (1346), and birthday of Lee De Forest; not usually a public legal holiday, but Sunday (Andorra, Sarre, etc.) in 1928, 1934, 1945, 1951.

August 27.—Election of Dail Eireann (Irish Free State in some years). See also chapter 12, and Giyon Matszri in chapter 16. Shab-i-Barat (1942) in some Mohammedan communities; see chapters 3 and 15. Battles of Dresden (1913) and Long Island (1776; celebrated to some extent in centennial or sesquicentennial years, but see "first woman to swim English channel" in chapter 8); not usually a public legal holiday, but an old "Day of Baricades" (Insurrection of 1648 in Paris). Sunday (Memel, parts of Laos, New Hebrides, etc.) in 1933, 1939, 1944, and 1950. (Last Tuesday in August): State primaries in California and South Carolina in some years; not usually a public legal holiday, but see chapter 12.

August 28.—Mavloud (1928); holiday in several places including parts of Mecca and Morocco. Imaum Zaman's Birth (1942) in different places; see chapters 3 and 15. Old Assumption or Repose of Theotokos, but see August

15; observed by some communities adhering to Julian calendar. Isleta Indian Feast, but see chapter 15. Birthday of J. Wolfgang v. Goethe and Leo N. Tolstoi; not usually a public legal holiday, but anniversary of Helgoland Naval Battle (1914) and Lafayette's saddle ride (1777) from Portsmouth, R. I., to Boston, Mass.

August 29.—General Barrios Day (parts of El Salvador), St. John the Baptist in some places (beheading in 30 A. D.), but see June 24 and chapter 15. Ali's Victory (1939) in some Mohammedan communities; see chapters 3 and 15. Birthday of Oliver W. Holmes and John Locke; not usually a public legal holiday, but anniversary of battle of Mohatz, Sunday (Hungary, Roumania, parts of Siberia, Timor, Tongkin, etc.) in 1937, 1943, and 1948.

August 30.—Santa Rosa de Lima (holiday in parts of Patagonia, Peru, etc.); see chapter 15. St. Alexander Nevsky (in some years in some Russian communities); see chapter 15. Samvatsari (1942) in some Jaina communities; see chapter 15, and Mohammedan "Day of Victory" and various "movable" feasts.

August 31.—Birthday of Wilhelmina, Queen of Netherlands (Netherlands, including some colonies), and of Yoshihito, former Emperor of Japan (in Japan in some former years, but see April 21); see also chapter 3. Mohammedan Ali Abu or Constantinople holiday in different Mohammedan communities in 1934; see chapter 15. Grape Blessing Day in parts of old Armenia; not usually a public legal holiday in recent years, but one of the Ahura-Mazda, or Mazda Thanksgiving days, among some Parsees in parts of India; see chapters 2, 14, 15, and "Last Tuesday in August."

September 1.—Great Lebanon Independence of 1920 (usually a holiday in Lebanese Republic); see chapter 7. First of Ramadan (Mohammedan observance in Gregorian 1943); see chapter 15. Acoma and Laguna Indian Feasts; not usually a public legal holiday, but birthday of James Gordon Bennett, anniversary of battle of Sedan, establishment of Province of Alberta (Canada in 1905), and an old Macedonian New Year's Day; see chapters 4, 7, and 16. (First Monday in September): Labor Day (in United States of America, etc.; see chapter 9). Election Day in Arkansas in some years; see chapter 12.

September 2.—Labor Day (in United States of America, etc.; see chapter 9) in 1929, 1935, 1940, and

1946. Ganesh Festival (1939 among some Hindus); see chapter 15. Birthday of Eugene Field; not usually a public legal holiday, but an election day in Arkansas in some years (Monday). See also list of Saints' days in chapter 15, and Independence of Lebanese Republic in chapter 7. Sunday (parts of Syria, Yukon, etc.) in 1928; 1934, 1945, 1951.

September 3.—Labor Day (in United States of America, etc.; see chapter 9) in 1928, 1934, 1945, and 1951. Probably Labor Day in Newfoundland in 1930, 1941, 1947, and 1952. British-American Peace (1783); not usually a public legal holiday, but see first Tuesday in September, and chapter 13. (First Tuesday in September): Local or primary elections in Nevada, New Hampshire and Wisconsin in some years; not usually a public legal holiday, but see chapter 12.

September 4.—One of the "Holy Days" in some Parsi communities in recent years; see chapter 15. See also list of Saints' days in chapter 15. Young Geneva holiday in some years (usually first or second Thursday of September at Geneva, Switzerland; see chapter 8.) Anniversary of proclamation of French Republic; not usually a public legal holiday, but birthday of Marcus Whitman. See also "Eighth Tuesday before Election." Labor Day (in United States of America, etc.; see chapter 9) in 1933, 1939, 1944, and 1950. (First Wednesday in September): Usually Labor Day in Newfoundland; see chapter 9.

September 5.—Jaina Pajjusana in some years; as, 1928 in places; see chapters 1 and 15. Labor Day (in United States of America, etc.; see chapter 9) in 1927, 1932, 1938, and 1949. Birthday of Jacques Meyerbeer; not usually a public legal holiday, but Ellul New Moon (1948; see chapter 15), and a half-holiday in such places as parts of Brazil and Fiume in some years (if Saturday). Sunday (parts of Eritrea, Port Guinea, Rio De Oro, etc.) in 1937, 1943, and 1948.

September 6.—New Year's Eve (1934 among some Parsees). Jewish Rosh Hashanah (Gregorian 1937; holiday in such places as parts of Palestine). See chapter 1. Lafayette's Birthday, and anniversary of part of First Battle of the Marne (celebrated to some extent); not usually a public legal holiday, but anniversary of sailing of *Mayflower* (1620), birthday of Jane Addams, and

Coronation Day (1898) of Queen Wilhelmina of Netherlands; see chapters 3, 4, 12, 13, and 14. Labor Day (in United States of America, etc.; see chapter 9) in 1937, 1943, and 1948.

September 7.—Imperial Independence of 1822 (usually a holiday in Brazil); see chapter 7. See also "First Tuesday in September," and "First Wednesday." Labor Day (in United States of America, etc.; see chapter 9) in 1931, 1936, 1942, and 1953. One of the New Year holidays (1934 among some Parsees); see chapter 1. (First or second Thursday in September): Usually Young Geneva holiday at Geneva, Switzerland; see chapter 8.

September 8.—Harvest Festival "Moon's Birthday" in 1930 among some Chinese. Jewish Rosh Hashanah in Gregorian 1945. One of the New Year holidays (1930) among some Parsees. See chapters 1 and 16. Nativity of "Nuestra Señora" (holiday in parts of South America); Nativity of "Theotokos" (Greek Church); Nativity of "Virgin Mary"; holiday in parts of Europe and some islands; see chapter 15.

September 9.—Admission to United States of America Day (usually a holiday in California); see chapter 16. Muled Nebiim (1927 in such places as parts of Egypt); see chapter 3. Birthday of Robert Clive, Luigi Galvani, and A. J. du Plessis Richelieu; not usually a public legal holiday, but see chapters 3, 4, and 7, and "First or second Thursday in September." (Eighth Tuesday before Election): State primaries in Arizona and Massachusetts in some years; not usually a public legal holiday, but see chapter 12.

September 10.—Rosh Hashanah (Gregorian 1934 in such places as parts of Syria; see chapter 1); Abyssinian New Year's Day in some years, but see chapter 1. Constantinople or Ali Abu Day (1933) among some Moham-medans; see chapter 15. Birthday of Mungo Park, and battle of Lake Erie; not usually a public legal holiday, but occasionally a Cay holiday on some islands near British Honduras; see chapters 4 and 8. See also "Second Monday in September," and seasonal feasts in chapter 16. (Second Monday in September): Usually State and Congressional Election Day in years divisible by two, in Maine; see chapter 12, and item after September 15.

September 11.—Slava ("old-style" Martyrdom of John the Baptist); usually a holiday in such places as parts of

Cetenje and former Montenegro; see chapter 15. See also "First or second Thursday in September," and movable feasts or fasts in various parts of Asia in chapters 3, 4, and 15. Birthday of Victor Duruy, Pierre de Ronsard, and Henri Turenne (see chapter 7); not usually a public legal holiday, but anniversary of battle of Lake Champlain (1814), and a holiday in parts of Abyssinia in some years (see September 10). See also "Second Tuesday," and "movable" feasts in chapters 3, 4, 15, and 16. Sunday (parts of Malay States, Queensland, Switzerland, etc.) in 1932, 1938, and 1949.

September 12.—Annexation to British Empire (usually a holiday in southern Rhodesia, but observed on following Monday in some years); see chapter 7. Old Defenders' Day (usually a holiday in Maryland, and primary elections there in some years); see chapter 4. See also "Second Monday." St. Mihiel Drive (1918); battle of Aisne (1914); National Defense Day (observed to some extent in United States of America in 1924); not usually a public legal holiday, but birthday of Richard M. Hoe, and anniversary of Swiss Constitution; see chapters 4, 7, 12, and 13. Jewish Rosh Hashanah (Gregorian 1931, 1942, and 1950); see chapter 1.

September 13.—Second Day of Ramadan (1942) in some Mohammedan communities; see chapter 15. See also first item under September 12, and Parsi Khordad Sal in chapter 3. One of the Abyssinian New Year Days in 1931, 1942, 1950. Battle of Chapultepec, and Wolfe's victory at Quebec (1759); not usually a public legal holiday, but birthday of John J. Pershing, and a State and Congressional Election Day in Maine in years divisible by two (if Monday); see chapters 4 and 12. See also second Monday. (Second Tuesday in September): State primaries in some years in Colorado, Louisiana, Michigan, Vermont and Washington; not usually a public legal holiday, but see chapter 12. See also Georgia and Maryland in chapter 12.

September 14.—Holy Cross Day (usually a holiday in such places as parts of southeastern Europe and western Asia); see chapter 15. Khordad Sal (holiday in recent years among some Parsees, but see chapters 1 and 3). See also "Eighth Tuesday before Election." Rosh Hashanah (Jewish 5700 and Gregorian 1939); Guedaliah Fast (1931). Birthday of Jan Y. Tschakste (first President

of Republic of Latvia), Maria Cherubini, and Friedrich H. A. von Humboldt; not usually a public legal holiday, but see chapters 7 and 8. Half-holiday in such places as parts of Central America and Latvia, if Saturday, but see first item under September 15.

September 15.—Independence of 1821 (usually a holiday in several Central American countries including parts of Costa Rica and Nicaragua); see chapter 7. Jewish New Year's Day (Gregorian 1928 and 1947); see chapter 1. Birthday of James Fenimore Cooper and William Howard Taft; not usually a public legal holiday, but see chapters 2 and 12 and "Seventh Tuesday prior to Election." See also "Straw Hat Day" in chapters 9 and 16. (Seventh Tuesday prior to Election): State primaries in some years in New York; not usually a public legal holiday, but see chapter 12. (Second Monday in September): Usually a "Friendly Societies" holiday in parts of north-eastern Australia, see chapter 13.

September 16.—Celebration of Independence of 1821 in some Central American countries (see September 15) if Monday. Usually a Mexican holiday; see chapter 7. Anniversary of Permanent Court of International Justice (see chapter 13), birthday of Francis Parkman, and Jewish Fast of Guedaliah (Gregorian 1939; see chapter 15); not usually a public legal holiday, but a half-holiday in parts of Germany, Irak, and Oregon in 1933, 1939,

September 17.—Rosh Hashanah (Gregorian 1936); holiday in Palestine, etc.; see chapter 1 and "movable" feasts in such places as Assam, Eritrea, Malay Peninsula, Timor and Tongkin in chapters 3 and 15. See also "Seventh Tuesday." Regatta holiday in Hawaii in 1927, 1932, 1938, and 1949. Anniversary of original Constitution of the United States of America, George Washington's Farewell Address, Suffolk Resolutions, and battle of Antietam; not usually a public legal holiday, but see chapters 4, 7, and 16.

September 18.—Independence of 1810 (Chile); see also Brazil and Ecuador in chapter 7. Rosh Hashanah (Gregorian 1944 and Jewish 5705); see chapter 1. Birthday of Samuel Johnson and Joseph Story; not usually a public legal holiday, but see chapter 6 and "Third Saturday of September." Sunday (parts of Bokhara, Lichfield, Marblehead, southern Patagonia, Syria, etc.) in 1927, 1932, 1938, and 1949.

September 19.—Opening Day of American Legion Convention in Paris (proclaimed holiday in 1927 by French government); see chapter 13. Chilean First National Committee holiday (Chile); see chapter 7. Yom Kippur (1934); Cheker Bairam (1944); observed in many places; see chapter 15. Birthday of William B. Astor, Andrew Pickens, Charles F. Scott, and Marshall P. Wilder; not usually a public legal holiday, but Sunday (in many locations including parts of Alps, Somali Coast, Syria, Timor, Tongkin, Tunis, etc.) in 1937, 1943, and 1948. (Third Saturday of September): Regatta holiday in Hawaii; see chapter 16.

September 20. Italian National Feast Day (holiday in Eritrea, Italy, parts of Somaliland, Tripoli, and usually celebrated to some extent in parts of America, Cyrenaica and Tientsin); anniversary of annexation of Roman Papal State to United Italy, but see chapter 7 and Introduction. Battle of Valmy (1792); France calls herself a Republic for the first time, but see first item under September 19; occasionally a holiday or half-holiday in parts of Switzerland. Sunday (parts of Abyssinia, Algeria, Fiji, Papua, Syria, Uganda, Zanzibar, etc.) in 1931, 1936, 1942, 1953.

September 21.—Regatta holiday in Hawaii in 1929, 1935, 1940, 1946; see chapter 16. Harvest Festival at "Moon's Birthday" (1937 in such places as parts of Sinkiang); see chapter 16. Constantinople or Ali Day (1932) among some Mohammedans. Rosh Hashanah (1933); Yom Kippur (1931, usually observed in parts of Morocco, etc.); see chapters 1, 15, and 16. Birthday of several celebrated persons including Girolamo Savonarola; not usually a public legal holiday, but an "old-style" Lady Day (see September 8) or a Saint's Day in some places; see chapter 15.

September 22.—Dominion holiday in New Zealand in 1930, 1941, 1947, and 1952; see also "Fourth Monday of September" and "Australia" in chapter 9. Rosh Hashanah (Gregorian 1941 and Jewish 5702); holiday in Palestine, etc. Old French Revolutionary New Year's (1792); not usually a public legal holiday, but see first item under September 19, and fourth Friday of September. (Fourth Monday of September): Dominion holiday in New Zealand in commemoration of Dominion designation of 1907; see also Australia in chapter 9.

September 23.—Autumnal Equinox Festival (holiday in Japan) in some years (usually either September 23 or 24), and Harvest Festival at "Moon's Birthday" (1934 in such places as parts of China); see chapters 14 and 16. Fair holiday in parts of Australasia in some years; see also fourth Monday. Rosh Hashanah (Gregorian 1930); Fast of Guedaliah (1933); Yom Kippur (1939); see chapter 15 for communities, etc., by whom observed.

September 24.—Nuestra Señora de la Mercedes (holiday in such places as parts of Dominica and Spain; sometimes called "Our Lady of Ransom" festival. Celebration of Birthday of "Mou" (Confucius; see chapter 3) in 1940 among some Chinese; see also "Moon's Birthday" and "Equinox" under September 23. Rosh Hashanah (1949); Feast of Tabernacles (1934); usually holidays in parts of Irak, etc., but see chapter 15. Birthday of John Marshall (see chapter 3); not usually a public legal holiday, but see "Fourth Monday of September" and Third Day of Ramadan (1941) in chapters 9 and 15.

September 25.—Indian Day, if fourth Friday, in some years (see chapters 4 and 16); not usually a public legal holiday in North America, but see chapters 3 and 15 for movable feasts in such places as India. Also see autumnal and harvest festivals under September 23, and "Fourth Monday." Balboa's Discovery of Pacific (1513; see chapter 8 and January 1), battle of Champagne (1915), and first Continental Congress in America (1774); not usually a public legal holiday, but Sixteenth Sunday after Trinity in some years; as, 1955; see chapters 7, 8, and 15. Sunday (parts of Manchuria, New Zealand, Timor, etc.) in 1927, 1932, 1938. (Fourth Friday of September): Indian Day (some natives of America, and possibly other persons honoring the memory of such natives as Massasoit, Red Jacket and Tecumseh); not a public legal holiday; see chapter 4.

September 26.—Birthday of King Christian X of Denmark (Denmark); see chapter 3. Also see movable festivals in such places as Annam, Lower Burma, and Unfederated Malay States in chapters 3 and 15, and "Fourth Monday." Abyssinian New Year's Eve (Gregorian 1938). Rosh Hashanah (1938, 1946). Proclamation of the Prophet Mahomet (1937) among Mohammedans; see chapter 15.

September 27.—Election Day of Empress Waizeru

Zaudit of Abyssinia (life term probable). One of the New Year's Days in Abyssinia in 1927 and 1938, and Jewish New Year's Day in Gregorian 1927; see chapter 1. Battle of Augustowa and Nieman (1914), and birthday of Samuel Adams; not usually a public legal holiday, but end of daylight-saving time in parts of United States of America in some years (as in 1925 in which year "daylight saving" began on April 26). Also see fourth Monday of September.

September 28.—Rosh Hashanah holiday (Gregorian 1935 and 1954) in such places as Palestine. Feast of Tabernacles (1939); holiday in parts of such places as Iraq. See chapters 1 and 15. Feasts of St. Soscio (and St. Wenceslas in some places), see chapter 15. Birthday of Georges B. E. Clemenceau and Frances E. Willard; not usually a public legal holiday, but practically a half-holiday in parts of such places as Bermuda, if Thursday; see chapter 16.

September 29.—Michaelmas; St. Michaels and All Angels (parts of Central America, etc.); see chapter 15. Taos Indian Feast. Also see fourth Friday of September. Birthday of Horatio Nelson (see chapter 1); anniversary of signing of armistice (1918) by Bulgaria and penetration of "Hindenburg Line" by Americans (1918); not usually a public legal holiday, but presidential inauguration in Albania in some years; see chapters 12 and 13.

September 30.—Celebration of Birthday of "Mou" (Confucius) in 1929; see chapter 3. Jewish Yom Kippur (Gregorian 1933 in parts of Egypt, etc.); Hosanna Rabbah (1934); Rosh Hashanah (1943; holiday in such places as Palestine). Battles of Tarnow (1914) and Messines Ridge (1918); not usually a public legal holiday, but Arbor Day in parts of Africa, if first Monday of September. (First Monday of October): Arbor Day in parts of Africa, and partial holiday in parts of British Empire; see chapters 2 and 9.

October 1.—Missouri Day; see chapter 8. Birthday of Rufus Choate, Inauguration Day in parts of Southern Rhodesia and Panama in some years, beginning of old Abraham era, and Patronage of St. Mary; not usually a public legal holiday, but part of a seasonal festival in some years in such places as southwestern Siam; see chapters 1, 12, 15, and 16. Mohammedan First Day of

Cheker Bairam (Gregorian 1943); see chapter 15. Rosh Hashanah (1932). One of the Abyssinian New Year's Days in 1943.

October 2.—Hindu Dussera (1929 and 1940 in some places). Also see movable religious festivals in such places as Bhutan in chapters 3, 15 and 16. Local Election Day in Arkansas, if first Tuesday; see chapter 12. Birthday of Ferdinand Foch, anniversary of battle of St. Quentin (1918), Jewish Simchas-Torah (Gregorian 1934), and Mohammedan Victory Day or "Triumph of Ali" (Gregorian 1936); not usually a public legal holiday, but formerly observed as a Feast of the Guardian Angels; see chapters 4 and 15. (First Tuesday of October): State elections in Arkansas in some years; see chapter 12. See also Missouri Day in chapter 8.

October 3.—Proclamation holiday (parts of Bulgaria and Honduras). St. Francis of Assisi Eve (observed by special illumination, etc., in some years); see chapters 7 and 15. Also see "movable" feasts in chapters 4 and 15. Birthday of George Bancroft; not usually a public legal holiday, but a voting day in parts of China in some years; see chapter 12. Rosh Hashanah (Holiday in such places as Palestine in 1940). Mohammedan First Day of Ramadan (Gregorian 1940 even in such places as parts of French Guiana); see chapters 1 and 15. See also "First Monday of October" (Labor, or Eight Hours' Day in New South Wales), chapters 2 and 9.

October 4.—Arbor Day in parts of southern Africa, if first Monday of October. Nambey Indian Feast. See chapters 2 and 16. Half-holiday in parts of the British Empire, if first Monday. Also see first Tuesday of October. St. Francis of Assisi (see chapter 15); not usually a public legal holiday, but local elections in State of Georgia in some years, if first Wednesday; see chapter 12. Hoshannah-Rabbah (1939). Rosh Hashanah (1948; a holiday in such places as parts of Syria). Also see "Vodka Day" (chapter 16).

October 5.—Anniversary of Portuguese Republic (holiday since 1910 in Portugal and Portuguese colonies). Bulgarian Independence of 1908 from Turkey; see chapter 7. Jewish New Year's Day (Gregorian 1929; see chapter 1); Tabernacles (1933; a holiday in such places as parts of Iraq); Eighth Day (1939); see chapter 15. Birthday of Prince John II of Liechtenstein, Chester A.

Arthur, Jonathan Edwards, and Horace Walpole; not usually a public legal holiday, but see chapter 14.

October 6.—Holiday in Portugal in some years, if October 5 falls on Sunday. Battle of the Meuse (1918). Half-holiday in parts of British Empire, if first Monday of October; see chapters 2 and 9. Also see first Tuesday of October. Birthday of Louis Philippe, and Jewish Rejoicing of the Law (Gregorian 1939; see chapter 15); not usually a public legal holiday, but Yom Kippur (1927) in such places as parts of Syria; see chapter 15. (First Wednesday of October): Local elections in State of Georgia in some years; see chapter 12; not usually a public legal holiday, but see "Booths" in chapter 15.

October 7.—Dussera First-Harvest Festival in such places as parts of India in some years; as, 1934 and 1942; see chapter 15. First Day of Succoth (1930; see chapter 15). Arrival of Mustapha Kemal Pasha's forces (Constantinople in some years). Battle of St. Souplet (1918), and birthday of James W. Riley; not usually a public legal holiday, but see first Monday of October.

October 8.—Agricultural Promotion holiday in parts of Florida, if second Friday of October; see chapter 2. Birthday of John Hay; not usually a public legal holiday, but Seventeenth Sunday after Trinity in some years; as, 1933; see chapter 15 (and also Fire Prevention Day in chapter 16). First Day of Tabernacles (holiday in such places as parts of Iraq in Gregorian 1949). Hesvan New Moon Feast (1945). Yom Kippur (1962). See chapter 15. (Second Friday of October): Agricultural Promotion holiday in parts of Florida; see chapter 2; Fair Day (parts of Australasia in some years; but occasionally on first Monday).

October 9.—Guayaquil Independence of 1829 holiday (parts of Ecuador); see chapter 7. Celebration of King's Accession in parts of Egypt; see chapter 12. St. Denis (sometimes called the Patron Saint of France), Fire Prevention Day in United States of America in some years (see chapter 16) and anniversary of arrival in United States of America of first group of Norwegian immigrants in sloop "Restaurationen" (celebrated to a limited extent only); not usually a public legal holiday, but see "movable" feasts in chapters 3 and 15. (Second Tuesday in October): Fraternal holiday in parts of Alabama in some years, but see chapters 10 and 13.

October 10.—Constitution of 1923 holiday (China), and an Inauguration Day in China in some years; see chapter 7. Revolution of Yara Holiday (Cuba; see chapter 4). Also see second Monday. Anniversary of opening of United States Naval Academy, and birthday of Giuseppe Verdi; not usually a public legal holiday, but sometimes commemorated on such occasions as banquets. Also see special days and Nigritian observances in chapters 3, 8, and 16.

October 11.—Im. Zaman's Birth (1938 among some Mohammedans); Yom Ashura (in such places as parts of Morocco and Somaliland in 1951); see chapters 1, 3, and 15. Jewish Thanksgiving to God (Tishri 21) in Gregorian 1933 (see chapters 14 and 15), and anniversary of Norse-American Centennial (1925 in parts of United States of America); not usually a public legal holiday, but celebration of Chinese Constitution (if Monday; see October 10) in some years. Columbus' sighting of western lights (parts of South America); see chapters 10 and 13. Also see second Friday of October. (Second Monday of October): Peace holiday in parts of Guiana; see chapter 13.

October 12.—Columbus Day; Discovery Day; America Day (holiday in many parts of Central America, South America and the United States of America); see chapter 10. Inauguration Day in Argentine Republic and United States of Brazil in some years, but see November 15 and chapter 12. First Day of Cheker Bairam (1942), Shimini Atseres (1933), and a Fraternal holiday in parts of Alabama in some years; see chapters 10 and 15, and "Second Wednesday of October."

October 13.—Labor, or Eight Hour, holiday in parts of southern Australia, if second Wednesday of October; see chapter 9. Also see Arbor days in chapter 2. Mohammedan New Year's Day in such places as Mecca in Mohammedan year 1370 and Gregorian year 1950. Jewish Rejoicing of the Law in Jewish year 5694 and Gregorian 1933. See chapters 1 and 15. Holiday in parts of Guiana in some years (see October 12, if Monday).

October 14.—Patronage of St. Mary in parts of south-eastern Europe (October 1 of Julian calendar since 1900, but observed on October 1 of Gregorian calendar in Greek Church); see chapters 1 and 15. Battle of Hastings (see chapter 4), and birthday of William Penn (see chapter

8) ; not usually a public legal holiday, but Hesvan New Moon Feast in 1939; see chapter 15. Also see second Monday of October, and Mohammedan feasts in the Gregorian year 1930. (Second Wednesday of October) : Labor, or Eight Hour, holiday in parts of southern Australia; see chapter 9 (and also Arbor days in chapter 2).

October 15.—Election Day in China in some years; see chapter 12. Also see “movable” religious feasts in Burma, Thibet, etc., in chapters 3, 15, and 16. Anniversary of introduction of Gregorian calendar (1582) ; not usually a public legal holiday, but Inauguration Day in Peru in some years; see chapter 12. Father’s Day in some years, if third Sunday; see chapter 16. (Third Sunday of October) : Father’s Day in some years; see chapter 16.

October 16.—Durga Festival in 1931 and 1939 (holiday in some places); see chapter 15. Second Day of Ramadan (in such places as Medina in Gregorian 1939 and Mohammedan 1358); see chapter 15. Birthday of Noah Webster, and Ether day in some years (see chapter 4) ; not usually a public legal holiday, but see second Wednesday of October.

October 17.—Japanese Kanname Sai or Festival of Harvest; see chapter 14. Courban Bairam Day (1948 among some Mohammedans); see chapters 4 and 15. Saratoga Day; Battle Flag Day in some places; see chapters 4 and 5; not usually a public legal holiday, but see third Sunday of October.

October 18.—Alaska Day (holiday in Alaska); see chapter 8. Belgian Congo Treaty of 1909 Day; see chapter 8. Birthday of Gano Dunn, Calvert Townley, Harvey W. Wiley, and Helen Hunt Jackson; beginning of old St. Luke’s summer or first Indian summer; not usually a public legal holiday, but see festivals in India; as, Lakshmi Puja; in chapters 15 and 16.

October 19.—Lakshmi Festival (1937 and 1948) among many Hindus; see chapter 15. Birthday of John Adams, anniversary of Surrender of Yorktown that practically ended the American Revolution, and “Sheridan’s Ride”; not usually a public legal holiday, but see “Third Sunday of October” and chapters 4, 5, and 13.

October 20.—Tharu Dewali Festival (Gregorian 1933 and 1941 for one or more holidays in such places as parts of India) ; see chapter 15 (Shab-i-Barat in 1937). Battle of Navarino (1827) ; not usually a public legal holiday,

but Jewish Simchas-Torah in Gregorian year 1935 and Jewish 5696; see chapters 4 and 15.

October 21.—Trafalgar Day; see chapter 4. Anniversary of Capture of Bois de Rappa by Americans in 1918, World's Columbian Exposition, and Taunton's Declaration of Independence on Taunton Green (1774); not usually a public legal holiday, but Jewish Hoshannah-Rabbah (Gregorian 1932) and New Moon (1933). Mohammedan Ashura Eve and Muharram Tasco in some years; as, Gregorian 1950; see chapter 1 and some other movable feasts or fasts in chapter 15.

October 22.—Foundation holiday in some parts of Brazil; as, Pernambuco; see chapter 8. Birthday of Franz Liszt, and anniversary of march of Fascisti on Rome (celebrated to some extent in parts of Italy, etc., in some years); not usually a public legal holiday, but Mohammedan Yom Ashura in Gregorian 1950. Frances E. Willard Day (Tennessee in some years; see chapter 16); half-holiday in recent years in Tennessee, if Saturday.

October 23.—Dewali Festival (among many Hindus as a holiday) in some years including 1938; see chapter 15. Also see Memorial Days in Siam, etc., in chapter 4. Anniversary of Capture of Brioules by Americans (1918), and birthday of Desiderius Erasmus; not usually a public legal holiday, but Mohammedan New Year's Eve in several places in Gregorian 1949; see chapter 1.

October 24.—Birthday of Queen Victoria Eugenie of Spain (in such places as parts of Spain); see chapter 3. Mohammedan New Year's Day (Gregorian 1949); see chapter 1. Presidential Election Day in parts of Chile in some years; (half-holiday, if Saturday), and a Sunday observance in such places as parts of Brazil in some years; see chapter 15. Also see Fourth Monday of October and chapter 12. (Fourth Monday of October): Labor Day in New Zealand; see chapter 9.

October 25.—Anniversary of Hurricane Day (holiday in most parts of Virgin Islands; see chapter 16). Formerly Canadian Thanksgiving, but see chapter 14. Battle of Agincourt (1415), and birthday of G. Leo Bizet and Thomas B. Macaulay; not usually a public legal holiday, but see fourth Monday, and birthday of King Michael I (Mihai) of Roumania in chapters 3 and 12.

October 26.—One of the Tharu Dewali holidays in Gre-

gorian 1935 and 1943; see chapter 15. See October 25 (Virgin Islands) if Monday. Twentieth Sunday after Trinity in 1941. Holiday in parts of southeastern Europe, etc., in some years; see list of Saints' days in chapter 15. See also "Fourth Monday."

October 27.—Navy Day and Theodore Roosevelt's birthday (see chapters 3 and 16); not usually a public legal holiday, but a half-holiday in some States, if Saturday; and approximate end of the wet season in such places as Philippine Islands. Battle of Aleppo (1918). Holiday in parts of Irak, and a half-holiday in such places as Malta and parts of southeastern Europe, if Saturday. Also see "fourth Monday" of October, the Armenian-Church feasts and Jewish Rejoicing of the Law (1929 Gregorian) in chapter 15.

October 28.—Tschecho Slovakian Independence of 1918 (holiday in Czechoslovakia). Formosa Shrine Festival; see chapter 15. See also Thanksgiving days in chapter 14, and Saints' days in chapter 15. Rosh Hashanah (1935); see chapter 1. Sunday (parts of Eritrea, Italy, Quebec, San Marino, Tripoli, etc.) in 1928, 1934, 1945. See also Vittoria (October 30) and "Last Sunday in October."

October 29.—Proclamation of Constitution and Republic (Turkey); see chapter 7. Taziyah Shrine Memorial (1928 and 1947 in parts of Assam, etc.); see chapter 15. Birthday of James Boswell and John Keats; not usually a public legal holiday, but a Nomination Day in England in some years; see chapters 6, 12, 16, and "Three days following last Sunday of October."

October 30.—Memorial Day (1936 in parts of north-eastern India and possibly Tongkin); see chapter 4. Kali Festival (1932 in parts of Bengal, etc.); see chapter 15. Vittoria Day (see chapter 4); not usually a public legal holiday, but Sunday (parts of Algeria, Brazil, Fiume, Italy, Somaliland, etc.) in 1932, 1938, and 1949; see also "Last Sunday of October." (Three days following last Sunday of October): Minerva Feast; Fiesta de Minerva (Guatemala in some years; see chapter 16).

October 31.—Nevada Day (holiday in Nevada usually; see Admission Day in chapter 16). All Hallows' Day; Hallowe'en; "Homemakers' Day" (see chapter 11); Reformation holiday (parts of Baltic States). A Monday holiday in such places as parts of France, Guadeloupe,

Laos, Martinique, Miquelon and St. Pierre in 1927, 1932, 1938, and 1949; see chapters 4, 11, and 15. First Emperor of Japan's Birthday (holiday in places); see chapters 3 and 8. (Last Sunday of October): "Feast of Our Lord Jesus Christ, the King" (among many Roman Catholics); see chapter 15. (Last Friday of October or first Friday of November in some years): Norwegian Thanksgiving (see proclamations, etc., in chapter 14).

November 1.—All Saints' Day (holiday or half-holiday in parts of Andorra, Brazil, Louisiana, Rio De Oro, Quebec, S. E. Europe, etc.); see chapter 11. Provincial Constitution Day (parts of northeastern South Island, New Zealand), and an election day in Cuba in some years; see chapters 12 and 13. Birthday of Comfort A. Adams, Samuel Tucker, and Stephen Van Rensselaer; not usually a public legal holiday; but see October 31, if Monday.

November 2.—All Souls' Day or Memorial Day (holiday or half-holiday in such places as Central or South America in part); holiday expected in parts of Cambodia, Martinique, France, and some colonies in 1931, 1936, 1942 (Monday). Birthday of Warren G. Harding and James K. Polk, and Admission to United States of America of North Dakota and South Dakota; not usually a public legal holiday, but an Election Day in several States in 1937, 1943, 1948, and an Election Day in such places as western Africa in some years; see chapters 10 and 12. (First Tuesday after first Monday of November): General Election Day in the United States of America in leap years (in some States in other years also; see chapter 12).

November 3.—General Election Day (1936 in United States of America); see chapter 12, "Last Tuesday," etc. Arbor Day or Election Day (or both) in Hawaii in some years; see chapters 2 and 12. Birthday of William C. Bryant; not usually a public legal holiday, but local elections in several States or cities even in years that are not leap years; see chapter 12, Discovery days in chapter 10, and "First Thursday." Independence of 1903 (usually a holiday in parts of Panama); see chapter 7. Moham-medan New Year's Day (parts of Oman, etc.) in Gregorian 1948 and Hejira 1368.

November 4.—Italy's Armistice with Austria (holiday in Italy); see chapter 13. Norwegian Thanksgiving ex-

pected in 1932, 1938, and 1949; see chapter 14. Third Bairam (1940) among Mohammedans in Oman, etc.; see chapters 3 and 15. (Friday after November 1): Arbor Day in North Carolina; not usually a public legal holiday, but see chapter 2, and elections in Hawaii, etc., in chapter 12.

November 5.—Independence from Central America (usually a holiday in Salvador); see chapter 7. Pioneer Day in Montana in some years, occasionally Guy Fawkes (Head of Gunpowder Plot) Day in England, birthday of Eugene V. Debs and Ella Wheeler Wilcox; not usually a public legal holiday, but elections in Michigan, etc., in some years; see chapters 4, 8, 12, and November 8. General Election Day (1940 in United States of America; see chapter 12).

November 6.—General Election Day (1928) in the United States of America; see chapter 12. Second Day of Ramadan (1937) in parts of Arabia, etc.; see chapter 15. Birthday of Ignace Jan Paderewski and Nelson W. Aldrich; not usually a public legal holiday, but see Latvian elections in chapter 12. Half-holiday in parts of Poland and Rhode Island in some years, if Saturday. (Last Tuesday preceding General November Elections in United States of America): Local elections in Michigan and some other States in some years; see chapter 12.

November 7.—Bolshevist Revolution of 1917 (holiday in Soviet Russia); see chapter 4. Harvest Festival in parts of China (1930; see chapter 16). Kali Festival (1943; see chapter 15). Thanksgiving in Liberia (1929, 1935, 1940, 1946; see chapter 14). Romeiro-Tourinho-Vespucci Foundation (parts of Brazil, but Sunday in 1937, 1943, and 1948; see also chapters 7, 8, and 15). General Election Day (1944 in United States of America, but many State elections, etc., in other years; Hawaiian elections usually Tuesday or Friday); see chapter 12. (First Thursday in November): Usually Thanksgiving in Liberia; see chapter 14.

November 8.—Birthday of "King Prajatipok Sukhodaya" (Siam); see chapter 3. Archangel Feast (some eastern churches and communities; but see March 18 and chapter 15). Montana Admission to United States of America Day; not usually a public legal holiday in recent years, but General Election Day (United States of America) in 1932, and an Election Day in many States,

etc., in other years; see chapters 8, 12, and 16. (Tuesday or Friday in first week of November): Hawaiian elections; see chapter 12.

November 9.—Birthday of former King Edward VII of the British Empire (usually observed in holiday fashion in such places as parts of British Guiana and Gambia). See also "Monday of week containing November 11" (1931 and 1942). Battle of Prague; not usually a public legal holiday, but observance of German Coup D'Etat of 1918 in vicinity of Erz Birge, and of Zuni November-Moon Feast in parts of New Mexico, in some years; see also chapters 4, 16, and Kislev New Moon (1934) in chapter 15.

November 10.—Thanksgiving in Canada in 1930, 1941, 1947, 1952 (Monday of week containing Armistice Day), if so appointed and proclaimed as in recent years. Occasionally Armistice-Eve balls or banquets in various places, and a "Forget-Me-Not Day" in some years (see chapter 13), but Sunday in 1929, 1935, 1940, and 1946 in many locations including Sunland and Brazil. Birthday of Henry Van Dyke, Oliver Goldsmith, Martin Luther, Joaquin Miller, and Johann von Schiller (see chapter 15); not usually a public legal holiday, but see "movable" feasts in such places as parts of Johore and Singapore in chapters 15 and 16. (Monday of week containing November 11): Recently Thanksgiving Day, on Armistice Day, in parts of Canada; see chapters 13 and 14.

November 11.—Armistice Day in several countries where it is usually a holiday or half-holiday (sometimes called Air Day or Victory Day; see chapters 13 and 14). Martinmas (in such places as parts of Buenos Aires; see chapter 15), and Cartagena Independence Day (celebrated to some extent in parts of Colombia; see chapter 7). Washington Admission to United States of America Day; not usually a public legal holiday in recent times, but Birthday of Victor Emmanuel of Italy; see chapters 3 and 16.

November 12.—Proclamation of Republic of 1918 (usually a holiday in Austria). Founding of Free State of Fiume (1920). Mohammedan Yaum Ashura (Gregorian 1948; see chapter 1). Sunday in 1933, 1939, 1944, and 1950. See also "movable" feasts in such places as parts of Africa and Malay Peninsula in chapters 7 and 15 (and

November 11, if Monday). Birthday of several celebrated persons including Elizabeth Cady Stanton; not usually a public legal holiday, but a Jemes and Tesuque Indian Feast in recent years; see chapters 15 and 16.

November 13.—First Day of Id-Ramzan (Gregorian 1939 and Mohammedan 1358) among many Mohammedans; see chapters 15 and 16. Holiday observance in parts of British Empire including Malakka expected in 1933, 1944, and 1950; see also under November 9 and November 11 (if Monday) for parts of Africa and Asia. Birthday of Edwin Booth, Clerk Maxwell, and Robert L. Stevenson; not usually a public legal holiday, but see chapters 4, 8, and 15.

November 14.—Mohammedan New Year's Eve (Gregorian 1947); Second Day of Cheker Bairam (1939) in parts of Asia, etc.; see chapters 1 and 15. Declaration of Republic of Tschecho Slowakia (1918); inaugural ceremonies in parts of Czechoslovakia and Nicaragua in some years, but see chapters 7 and 12. Monday observance in parts of British Empire expected in 1932, 1938, and 1949. Australian Parliamentary Elections in some years (in Tasmania on Sunday), but see chapter 12. Sunday in 1937, 1943, and 1948.

November 15.—Republic of 1889 Day and First Congress (usually a holiday in Brazil, and presidential inaugurations there expected in 1930, 1934, 1938, 1946, and 1950); see chapters 7 and 12. First Day of Greek-Church Theotokos Fast. Sunday in 1931, 1936, 1942, and 1953. St. Albert's and St. Leopold's Day in some places in some years, but see chapter 15. Birthday of John Philip Sousa and William Pitt; not usually a public legal holiday in United States of America, but Mohammedan New Year's day in Gregorian 1947 (see also other "movable" feasts) and anniversary of establishment of Free City of Danzig (1920).

November 16.—Celebration of Republic of 1889 Day (Brazil in some years, but see November 15); presidential inaugurations expected in Brazil in 1942; see also chapter 12, and Community Days in chapter 16. Arbor Day in some counties of Tennessee when appointed by County Superintendents (see chapter 2), and Oklahoma Admission to United States of America Day; not usually a public legal holiday, but half-holiday in Tennessee, if Saturday. Victory of Adolphus (Battle of Luetzen in

1632) ; not usually a public legal holiday ; holiday or half-holiday in such places as parts of Danzig in some years, but see last item under November 15.

November 17.—Founding of Republic of 1917 (Latvia), and Bolshevik Triumph of 1917 (not a public legal holiday in all years, but observed to at least some extent in parts of Europe) ; in some years on November 18. Sunday in 1929, 1935, 1940, and 1946. Shrine Taziyah (1948) in parts of Asia ; see chapter 15. Holiday in parts of Brazil in 1930, 1941, 1947 (see November 16, and chapters 7 and 13). Celebration of 300th anniversary of Broadway (1926 in New York) ; not a public legal holiday, but see "Patriotism Day," etc., in chapter 16.

November 18.—Shrine Taziyah (1937) in parts of Asia ; see chapter 15. Barah Wafat in some years (as 1953) ; holiday in some places, but see chapter 3. Arbor Day in South Carolina (see chapter 2) ; not usually a public legal holiday, but see "Country Day" in chapter 16 (and November 17, if Monday). Birthday of Asa Gray ; not usually a public legal holiday, but in some years a Saturday half-holiday in Tennessee (see also "Arbor Day" under November 16). Sunday in parts of Brazil, etc., in 1928, 1934, 1945, 1951. If Monday, see Latvia under November 17. (Third Friday in November) : Arbor Day in South Carolina ; not usually a public legal holiday, but see chapter 2.

November 19.—St. Elizabeth of Hungary ; Santa Isabel Day (holiday in parts of some Spanish colonies near Guinea) ; see chapter 15. Proclamation Exaltation of "The Prophet Mahomet" among some Mohammedans (Gregorian 1932, but see chapter 15). Anniversary of purchase of Northwestern Canada from Hudson Bay Company in 1869 (Mackenzie), and Battle of Lodz (1914) ; not usually a public legal holiday, but see "Thrifty Day," etc., in chapters 15 and 16.

November 20.—Arbor Day in some counties of Tennessee when appointed by County Superintendents (see chapter 2) ; not usually a public legal holiday, but a half-holiday in Tennessee in 1937, 1943, 1948. See also "third Friday." Sunday in 1932, 1938, and 1949. Battles of Cambrai and Mont Tomba (1917) ; not usually a public legal holiday, but see movable religious festivals in chapter 15, and "Conservation Day" in chapters 6 and 16.

November 21.—"Presentation" (holiday in parts of

southeastern Europe, and among some members of Greek Church) ; see chapter 15. Sunday in parts of Brazil, etc., in 1937, 1943, and 1948. Half-holiday in parts of Malta, if Saturday. North Carolina ratification day of United States Constitution (1789) ; not usually a public legal holiday, but see "Community Day" in chapter 16, and Compact Day (occasionally third or fourth Monday) in chapter 8.

November 22.—Compact Day celebrations of beginning of American Commonwealth on Mayflower near Provincetown in 1620, in some years, but see chapter 8. Mesopotamian Battle of Ctesiphon; holiday in parts of Mesopotamia, if Saturday, and Shab-i-Barat (1934) among some Mohammedans; see chapter 15. Birthday of Marian Evans ("George Eliot"), Cardinal (Desiré Joseph) Mercier, and Sieur de la Salle (see chapter 8), and an election day in Soviet Republic of Georgia in some years; not usually a public legal holiday, but see Saints' days and seasonal festivals in chapters 15, 16. Sunday in 1931, 1936, 1942, and 1953 (Sunnyside and many other places).

November 23.—Japanese Niiname Sai or Harvest Thanksgiving Feast; see chapter 14. Imaum Zaman's Birth (1934) ; Ashura Eve and Muharram Tasco (1947) among Mohammedans in several places; see chapters 1, 3, and 15. Repudiation Day (in commemoration of Stamp Act of 1765) in parts of Maryland. Battle of Varna (1444), and anniversary of Portugal's entrance into World War" (1914) ; not usually a public legal holiday, but a half-holiday in several places including parts of Angola, if Saturday; see chapters 4 and 7.

November 24.—Thanksgiving Day in United States of America in 1927, 1932, 1938, 1949; see chapter 14. Battle of Lookout Mountain; half-holiday in Tennessee, if Saturday. Republic Proclamation Day in such places as Ceara and Pernambuco, Brazil, in some years. Anniversary of discovery of Tasmania (1642; see chapter 8), and birthday of Laurence Sterne; not usually a public legal holiday, but Mohammedan Yom Ashura in Gregorian 1947.

November 25.—Constitution of 1870 holiday (Paraguay), and anniversary of Persian Constitution, but see chapter 7. Mohammedan New Year's Day in Gregorian 1946 and Mohammedan 1366; see chapter 1. Thanksgiving Day in United States of America in 1937, 1943, and

1948; see chapter 14. Birthday of Andrew Carnegie; not usually a public legal holiday, but Evacuation Day (British evacuation of New York in 1783); see chapter 5.

November 26.—Thanksgiving Day in United States of America in 1931, 1936, and 1942; see chapter 14. Arbor Day in Porto Rico in 1937, 1943, and 1948; see chapter 2. A Carnival Day in such places as parts of Namur in some years; also see feasts and festivals in chapter 15. King's Memorial Day (Siam); see chapters 4 and 12. (Last Friday of November): Arbor Day in Porto Rico; not usually a public legal holiday, but see chapter 2.

November 27.—Neuilly Peace Treaty of 1919 (holiday in parts of Bulgaria); see chapter 13. Mohammedan First Day of Ramadan (Gregorian 1935); see chapter 15. Advent Sunday (1927 and 1932; see chapter 15) in Peru, Shetland Isles, etc. Thanksgiving Day in United States of America in 1930, 1941, 1947, 1952; see chapter 14.

November 28.—Bolívar Independence holiday (parts of Panama); see chapters 3, 7, and 13; San Juan holiday in parts of Nicaragua in some years (see chapter 13). First Day of Fast of Theotokos (Ruthenian-Catholics, etc., according to Gregorian calendar, but on November 15 of same calendar in modern Greek Church); see chapters 1, 13, and 15. Thanksgiving Day in United States of America in 1929, 1935, 1940, 1946; see chapter 14.

November 29.—Thanksgiving Day in United States of America in 1928, 1934, 1945, 1951; see chapter 14. Holiday in parts of Central and South America (see November 28) if Monday. Jewish Chanukah, or first day of Hannukah (Kislev 25) in Gregorian 1937 and Jewish 5698. Ohio Admission to United States of America Day, birthday of Gaetano Donizetti, battles of Dover Strait and Knoxville, and anniversary of Modoc Indian War (1872 in California); not usually a public legal holiday, but see last Friday of November.

November 30.—St. Andrew's Day (holiday in parts of Australasia). Carnival in parts of Dominica (see chapter 16). Bonifacio holiday (Philippine Islands in some years). Thanksgiving Day in United States of America in 1933, 1939, 1944, 1950. Birthday of Samuel C. Clemens ("Mark Twain") and Jonathan Swift; not usually a public legal holiday, but anniversary of Cologne Evacuation Day (Germany) and battle of Narva (Sweden-Russia).

December 1.—Portuguese Flag Day (anniversary of 1640) in Portugal, Portuguese colonies, and among some Portuguese in such places as parts of Brazil; see chapter 5. Also see Liberian Newport holiday in chapter 8. Anniversary of signing of Locarno Security Agreement of 1925; not usually a public legal holiday, but an Inauguration Day in Mexico in some leap years, and a presidential election day in Bolivia in some years. Southeastern Alps Day (part of South Island, New Zealand); see chapters 8 and 16. Yugoslavian celebration of Union of Serbs, Croats and Slovenes after the World War; see chapter 7.

December 2.—Celebrations of Portuguese Flag Day, and Yugoslavian Union (Monday of some years, but see December 1) in parts of Yugoslavia, Goa, Timor, etc. First Day of Chanukah (Jewish Kislev 25,5695 in Gregorian 1934); holiday in parts of Irak, etc., in 1933, 1939, 1944, and 1950; see chapter 15. Promulgation of Monroe Doctrine (1823, but see inaugurations in Nicaragua in chapter 12), and battles of Austerlitz (1805) and Belgrade (1914); not usually a public legal holiday, but first Sunday in Advent (1928, 1934).

December 3.—Imaum Zaman's Birth or Alborak's Night (1933); Ninth of Muharram (1946) among some sects of Mohammedans in different places; see chapters 1, 3, 15. Battles of Hohenlinden (1800) and Argechu (1916), birthday of Gilbert Charles Stuart, and Illinois Admission to United States of America Day; not usually a public legal holiday, but a half-holiday in parts of Europe, Washington, etc., in 1927, 1932, 1938, 1949. See also list of saints' days in chapter 15. (First Sunday of December): "Golden Rule Sunday" among some persons; see chapter 13.

December 4.—Presentation Day (according to Gregorian calendar) in parts of southeastern Europe, etc., where Julian calendar is observed (but November 21 in modern Greek Church); see chapters 1 and 15. Ashura (1946); holiday among many Mohammedans; see chapter 1. Birthday of Thomas Carlyle, and Landing of Benjamin Franklin in France (Auray, as in 1926); not usually a public legal holiday, but see "first Sunday." Sunday (Scotland, southern Patagonia, etc.), in 1932, 1938, 1949.

December 5.—First Day of Cheker Bairam (1937); holiday among many Mohammedans (chapter 15). Birth-

day of several celebrated persons including George A. Custer; not usually a public legal holiday, but Second Sunday in Advent in several locations in 1937 and 1943. See also "first Sunday" and chapters 2, 8, 15.

December 6.—Independence of 1917 (usually a holiday in Finland); see chapter 7. St. Nicholas holiday (parts of Fiume and southeastern Europe); see December 19. Establishment of Irish Free State (1922), and elections in Canada (and to British House of Commons) and Palestine in some years; not usually a public legal holiday, but Mohammedan New Year's (1365) in Gregorian 1945.

December 7.—General Maceo and Independence Memorial Day (holiday in Cuba); see chapter 4. Costa Rica Constitution of 1871 (election day in Costa Rica in some years), and birthday of Pietro Mascagni; not usually a public legal holiday, but anniversary of Delaware's first ratification of United States Constitution; see chapters 7, 12.

December 8.—Day of the Beaches (usually a holiday in parts of Uruguay); see chapter 16. Immaculate Conception (holiday in parts of Canada, Europe, South America); chapter 15. Birthday of several celebrated persons including Eli Whitney (inventor); not usually a public legal holiday, but First Day of Ramadan (1934) and Kurban Bairam (1943) among many Mohammedans; see chapter 15.

December 9.—Second Day of Curban Bairam (1943) among some Mohammedans (Mecca, etc.); chapter 15. Capture of Lopez (1870) in parts of Matto Grosso, Brazil; see chapters 7 and 8. Presidential Elections in Austria in some years (as, 1928; see chapter 12); not usually a public legal holiday, but birthday of Thomas Eggleston, William Herbert Kenerson, John Milton, and Joseph Peabody. Sunday (Peru, etc.) in some years.

December 10.—Lamp Feast (1934); Lama Eighth Day of Moon (1929) in parts of Tibet, etc.; chapters 15 and 16. Spanish-American Peace Treaty (1898; see chapter 13) birthday of William Lloyd Garrison, and Mississippi Admission to United States of America; not usually a public legal holiday, but Sunday (Lower California, Rio De Oro, etc.) in 1933, 1939, 1944, 1950.

December 11.—Succession of M. Tribhubana Bir Bikram (Nepal in some years); Lamp Feast (1942); see chapters 12, 15, 16. Sunday (parts of Nepal, Sun-

man, etc.) in 1932, 1938, 1949. Municipal elections in parts of United States of America in some years (if Tuesday); not usually a public legal holiday, but Indiana Admission to United States of America, battle of Fredericksburg, and birthday of Hector Berlioz; see chapters 12 and 16.

December 12.—Nuestra Señora de la Guadalupe holiday (parts of Mexico). Pojuaque Indian Feast; see chapters 15 and 16. Prophet Mahomet Proclamation (1930 among some Mohammedans in such places as parts of Afghanistan; see chapter 15). Birthday of John Jay, and Pennsylvania ratification day of United States Constitution (1787); not usually a public legal holiday, but Third Sunday in Advent in some years; as, 1937 and 1943; see chapter 15.

December 13.—St. Lucia (observance of "The Lucia Bride" among some persons in Scandinavia; see chapter 15), and birthday of Phillips Brooks; not usually a public legal holiday, but an Election Day in Switzerland in some years; see chapter 12. Mohammedan Shab-i-Barat (1932); see chapter 15. Jewish "Chanukah" (Gregorian 1933); Tebet New Moon (1939); see chapter 15.

December 14.—Ashura Eve and Muharram Tasco holiday (1945 among many Mohammedans), Imaum Zaman's Birth and Alborak Night (1932); see chapters 1, 12, 15. Armistice between Germans and Bolsheviki (1917), Alabama Admission to United States of America Day, and anniversary of Roald Amundsen's discovery of South Pole (1911); not usually a public legal holiday, but see chapters 8 and 16.

December 15.—Last of Ramadan; Id-Ramzan Eve (1936 in parts of such places as Batna), and Mohammedan Yom Ashura holiday (Gregorian 1945); see chapters 1 and 15. Birthday of Alexandre Gustave Eiffel and "Carmen Sylva" (former Queen of Roumania); not usually a public legal holiday, but anniversary of French victory at Verdun (1916). Ember day (1937 and 1943) among some persons; see chapter 15. Battle of Nashville; half-holiday in Tennessee, if Saturday. Sunday (Andorra, Brazil, Sunbury, etc.) in 1929, 1935, 1940, 1946.

December 16.—Foundation of 1850 (parts of Middle New Zealand). Revolution of 1889 (parts of Brazil). See chapters 7 and 8. Dingaan's holiday (parts of Africa;

see chapter 8). Birthday of Jane Austen, and anniversary of "Boston Tea-Party" (see chapter 7); not usually a public legal holiday, but Sunday in numerous places in some years; as, 1928, 1934, 1945, and 1951.

December 17.—Presidential Elections in some years in Lithuania, and a holiday celebration of former King Alexander's birthday in parts of Yugoslavia. Mohammedan New Year's Day (Gregorian 1944 in such places as parts of Abyssinia), and anniversary of British Protectorate in Egypt (1914). Birthday of Humphry Davy, Joseph Henry, and Arthur E. Kennelly; not usually a public legal holiday, but an Arbor Day in Georgia, if third Friday. (Third Friday of December): Arbor Day in Georgia; not usually a public legal holiday, but see chapter 2.

December 18.—First Day of Ramadan (1933 among Mohammedans in such places as parts of El Nejd and French Guiana; see chapter 15). Birthday of Edward A. MacDowell, Franz A. von Weber, and Charles Wesley, and New Jersey ratification day of United States Constitution (1787); not usually a public legal holiday, but an Ember day in some places in some years; as, 1929 and 1935; see chapter 15. Also see third Friday.

December 19.—Bolívar's Act of 1819 (Venezuelan holiday; see chapter 7). A Sunday observance in such places as parts of Brazil in some years. St. Nicholas holiday (December 6 of Julian calendar) in parts of southeastern Europe; see chapter 15. (Sunday in 1937, 1943, and 1948). Battle of Mont Asolene (1917); not usually a public legal holiday, but Jewish First Day of Chanukah in some years; as, 1927; see chapter 15.

December 20.—Republican Decree of 1889 (parts of Brazil); a holiday in such places as parts of Venezuela in some years, if December 19 falls on Sunday. Election Day in Poland in some years (see chapter 12). Arbor Day in Georgia, if third Friday of December (see chapter 2); not usually a public legal holiday, but Fourth Sunday in Advent in 1931, 1936, and 1959 (see chapter 15).

December 21.—"Forefathers' Day" (celebrations in commemoration of Landing of Mayflower Pilgrims in parts of United States of America in some years); not usually a public legal holiday, but observance of Imaum Hassan's Martyrdom in such places as parts of Afghanis-

tan in some years; as, 1950; see chapter 15. St. Thomas' Day, and birthday of Benjamin Disraeli (see Primrose Day in chapter 4); not usually a public legal holiday, but a presidential election day in Republic of Lithuania in some years; see chapter 12. Old Winter Solstice (1930 in such places as parts of China); see chapter 16.

December 22.—Mohammedan "Exaltation of Mahomet" (Gregorian 1929); Mavloud (1950; Mohammedan holiday in such places as parts of El Nejd and Somaliland); see chapters 3 and 15. Celebration of "Forefathers' Day" in some years, but see December 21. Winter Solstice (in many years; as, 1927) in such places as parts of Mongolia; see chapter 16.

December 23.—Inauguration Day (Chile in some years); half-holiday in Chile, if Saturday; see chapter 12. Saint Victoria's Day (parts of Spain and Spanish colonies). Birthday of Nicola Puccini; not a public legal holiday, but a half-holiday among some persons in San Marino, if Saturday.

December 24.—Day before Christmas; "Christmas Eve"; celebrated in holiday fashion in several countries including Italy, Lithuania and parts of Brazil; End of ancient Roman Saturnalia Week; see chapter 15. Treaty of Ghent (1814; see chapter 13), and birthday of Matthew Arnold, Christopher ("Kit") Carson and George Crabbe; not usually a public legal holiday, but Jewish Tebet New Moon Feast in Gregorian 1946; see chapters 8 and 15. Shab-i-Barat (1931) to some extent among some Mohammedans in such places as parts of Afghanistan); see chapter 3.

December 25.—Christmas Day in many parts of the world; see chapter 15. Birthday of William Collins, Isaac Newton, and probably many living citizens of various nations; not usually a public legal holiday, but see "movable" religious festivals in such places as El Hejaz, Nejd, parts of China and Baluchistan in chapters 3, 15, and 16.

December 26.—Decembrist Revolt of 1825 (recently celebrated in parts of Soviet Russia). Day after Christmas or Boxing Day (holiday in such places as Gold Coast, etc.) St. Stephen's Day (holiday in Helsingfors, Lapland, etc.). Battle of Trenton (1776), and birthday of George Dewey and Thomas Gray; not usually a public legal holiday, but Monday observance of Christmas in 1927, 1932, and 1938; see December 25 and chapter 15. A Sun-

day observance in such places as parts of Brazil in 1926, 1937, 1943. Alborak Night (1931 among some Mohammedans in such places as parts of Afghanistan), and Yom Ashura in 1944; see chapters 1 and 15. Also see Winter Sports days in such places as parts of Canada in chapter 16.

December 27.—First Day of Cheker Bairam (1935 among Mohammedans in such places as parts of Medina); see chapter 15. Second Day after Christmas; observed as a holiday in several places (including parts of the Virgin Islands, if Monday) in some years. Birthday of Louis Pasteur; not usually a public legal holiday, but St. John the Evangelist's Day in some places; see chapter 15. In some years a "Boxing day," but see December 26 and chapter 15.

December 28.—Birthday of Woodrow Wilson in such places as South Carolina; see chapter 13. Childermas; Holy Innocents' Day; one of the Christmas holidays in such places as parts of Australasia and Central America in some years. Half-holiday in Tennessee, if Saturday. Mohammedan "Day of Victory" (Gregorian 1928; see chapter 15), Proclamation of Ali (1943), and New Year's Day (Mohammedan 1363 corresponding to part of Gregorian 1943 in such places as parts of Abyssinia, Afghanistan, and Mohammedan settlements in Kuwait and Transjordan).

December 29.—Mohammedan First Day of Ramadan (Gregorian 1932) in such places as parts of El Nejd, French Guiana and Jebel Shammar; see chapter 15. Texas Admission to United States of America Day, and birthday of William E. Gladstone; not usually a public legal holiday, but anniversary of completion of Australasian Federation of 1885; see chapters 3, 7, 8, 16. Also see movable festivals in chapter 15. One of the Christmas holidays in some locations including parts of Central America.

December 30.—Rizal holiday (Philippine Islands); see chapter 8. Birthday of Rudyard Kipling and Stephen Butler Leacock; not usually a public legal holiday, but see "movable" festivals in such places as India in chapters 3, 15, and 16. First Sunday after Christmas in some years; as, 1934; in parts of such places as China, and a holiday in parts of such places as Japan in some years (sunset before last day of Gregorian old year).

December 31.—New Year's Eve of Gregorian calendar (observed as a holiday in parts of such places as Central America and the Swiss Alps). Watch Night (see chapter 1); practically a half-holiday among some persons in such places as parts of Italy and San Marino. West Virginia Admission to United States of America Day, and anniversary of battle of Stone River; not usually a public legal holiday, but observed as a holiday at the end of an old year in such places as parts of Andorra, France, and Netherlands, if following New Year's Day occurs on Tuesday.

Holidays

CHAPTER I.

New Year's Days.

A New Year's Day at one date or another receives at least some recognition throughout the populated world. What happens on distant planets is as open to question as a nightmare of the snoring hippopotamus, but around this crusty earth goodwill glitters like hoar frost over land and water. The golden sun's rays may not brighten each known hemisphere at the same time, but at the proper moment even icicle eyes are likely to twinkle in light and strong spruces wave in merry gales. The result is as one would expect. Weather may be changeable; snow, rain, hail, or dew may fall; with the fair prospect of any weather at all mankind resolves to roll along more in harmony with the terrestrial ball. From "Greenland's icy mountains"⁶ to Tierra del Fuego expectant humanity turns over a new leaf. Various helpful calendars may differ with respect to date of beginning; standard time may bow for a while to "daylight saving"; but the fundamental character of the New Year's observance remains unaltered. Hopeful voices swell a "Happy New Year" chorus. By post and messenger come cards or letters containing kind wishes:

"A healthy New Year," everyone!
To all "A bright New Year!"
May gladness gay greet work and play
Throughout each hemisphere,
And peaceful messages of hope
And harmony ring clear
While Father Time repeats the rhyme,
"Another bright New Year!"

In several important countries the civil calendar in use combines features of two or more ancient calendars, and

⁶ Reginald Heber.

various ecclesiastical calendars containing both "movable" and "immovable" feasts, fasts, or festivals are in use in almost all large communities. Since the geographical north pole and south pole were discovered, however, not so much emphasis has been placed on the well-known humorous assertion that between them is all the difference in the world. Some annual observances of a cosmopolitan nature have won so much goodwill that their discontinuance might be regarded as more chaotic than "spilling the beans." As it is not unusual for a few strong-minded persons to insist upon spilling the beans by opposing public opinion, it may not be unfortunate that different affairs in most places are regulated by both civil and religious calendars; the possibility of a choice by the people may prevent not only unnecessary or undesirable changes in revered customs but autocratic, dictatorial, or exclusive control of time-honored community holidays.

As races migrate or establish foreign intercourse they adopt some new times of celebration or observance, and cling to a few old ones. The first Republic of China for such purposes as some foreign intercourse and civil affairs, for instance, adopted the Gregorian calendar now used in America, England, Japan, and several other countries, but many Chinese inhabitants even of such places as the Hawaiian Islands, Indo-China, Straits Settlements, and Sumatra celebrate the old New Year's Days (sometimes in addition to the new, as holidays on which offices in some Chinese districts are usually closed.) A New Year Festival of one or more days is observed in parts of China and some other places as usual not only by Buddhists for the Birthday of one of their Buddhas (Mi-Li-To) but by some Confucianists and Taoists.

New Year's Day of this Chinese calendar that was superseded with respect to many civil affairs in the Republic of China on December 8, 1911, corresponds to a date on the Gregorian calendar between January 21 and February 19 at the time of the first new moon after the sun enters Aquarius, the eleventh sign of the zodiac, and the dates of it up to at least the Gregorian year 1948 are listed in preface. On the night of the first full moon of the old Chinese year occurs a Feast of Lanterns in some years; even as late as the year 1922 this was a time of much festivity, for then it happened to be the birthday

anniversary (February 12) of the first Chinese Republic. Those that have ever enjoyed an evening at a strawberry festival probably appreciate the inspiration derived during such occasions, unless scarcity of berries necessitated the substitution of preserved pears or prunes.

To provide a comprehensive subject with a setting that brings out such features as historical aspects it is more or less customary to introduce abstracts from ancient records. Without being too loyal to old "chestnuts," however, possibly numerous persons remember hearing or reading that Romans dedicated the first of January as New Year's Day according to the Julian calendar year of 365 $\frac{1}{4}$ days in honor of the God Janus for whom Julius Caesar named the month January, and that by the Gregorian calendar Peter the Great first instituted the observance of New Year's Day in Russia. It is well known also that the first of January on this Gregorian calendar introduced in the year 1582 now actually occurs thirteen days earlier than the first of January on the Julian calendar (but only twelve days earlier during part of the nineteenth century).

Notwithstanding the old expression, "Ad Graecas Calends," the Greek Church has adopted the Gregorian calendar, and its Gregorian date for Easter Day and some dependent "movable" feasts does not always correspond to the Gregorian date for Easter Sunday in the Roman-Catholic Church as mentioned in a following chapter, but approximately eight millions of Ruthenian Catholics still use the Julian calendar "statu quo." In spite of the adoption of the Gregorian calendar in such places as the Philippines, Roumania, and Turkey (the latter as late as January, 1926), El Nejd is by no means the only country in which Mohammedans still regulate holidays according to the Mohammedan calendar, and Palestine is by no means the only place where Jews observe feasts and festivals determined according to their own calendars.

Whether Noah's Ark kept dry written records concerning New Year's celebrations during the flood or not seems uncertain, but a Jewish year listed in several almanacs still existing usually commences in September of the Gregorian calendar and sometimes starts in the first week of October. Rosh Hashanah, as the beginning of this well-known year is called, is the first day of the month Tishri about the time of the autumnal equinox. The period im-

mediately preceding the first year on the Jewish calendar (1 A. M., or One "Anno Mundi," "year of the world," which corresponds to Gregorian 3760-3761 B. C., "Before Christ") is a traditional date given to creation, and the beginning of the Jewish ecclesiastical year is in the month of Nisan about the time of the vernal equinox (Passover, at approximately full moon). In the years 1928 and 1947 according to the Gregorian calendar the first day of Passover occurs on April 5, or from sunset of April 4, (Nisan 15, 5688 A. M., including night and day) and Rosh Hashanah on September 15 (Tishri 1, 5689 A. M.). In the various Gregorian years up to at least 1948 they occur at the dates listed in the chronological preface. Rosh Hashanah and the first and seventh days of Passover are usually public holidays in such places as Palestine; they receive much recognition in Africa, America, Asia and Europe. The first day of the month of Maskarram on an Abyssinian calendar is usually a New Year's holiday in Abyssinia that often coincides with the Jewish Rosh Hashanah inasmuch as it falls at about the time (approximately September 10-30) of the autumnal equinox also, but some Mohammedans in Abyssinia keep New Year's of the Mohammedan calendar, and both the Copts and Jains have their feasts or fasts, as mentioned in following paragraphs.

Not all persons familiar with oriental rugs, imported cigarette and Turkish baths realize that a large proportion of those participating in the world-wide celebration of New Year's Days are the Mohammedans of which there were (in 1920) approximately one million in the Philippines, seventy millions in India, and many more millions in Arabia and other countries combined. Although Turkey has adopted the Gregorian calendar with respect to civil affairs, holidays in Medina and several other places are still regulated according to a Mohammedan calendar that dates from the flight of the "prophet" Mahomet from Mecca to Medina, this first "Hegira" of the Moslem era corresponding to Gregorian July 16, 622 A. D. (Anno Domini," or "Year of the Lord"). The New Year observance on the Mohammedan calendar lasts for ten days, but Muharram 10, the date of expiration in most places, usually is more particularly observed as Ashura or Yaum Ashura even in such places as parts of Nejd and Somaliland. A Tabut or memorial representing

the shrine of Imaum Hussain (sometimes "Husain") occasionally is carried in a procession during the "Muharram" by members of the Shiite sect of Mohammedans; both Hassan and Husain, the two sons of Mahomet's successor Ali, are heroically represented in a passion play on the tenth of Muharram in such places as parts of India and Persia. The death of Husain is supposed to have occurred at that time in the seventh or eighth centuries A.D. at Kerbela, but other Mohammedan heroes or priests also are commemorated during this "Magdouriyet" or anniversary of martyrdom. The Shiites or "Shiahs" have seemed to some to give as much prominence to "Khalifa" Ali as to the "Prophet" Mahomet. In such places as parts of Afghanistan the first or second day of the Mohammedan New Year commemorates Ali's Succession to Mahomet. The Magdouriyet is further mentioned in connection with Barah Wafat in the third chapter, but the Ashura, which occurs on July 10, 1927, June 29, 1928, and the dates listed up to at least the Gregorian 1948 in preface is observed in some places as the most impressive Fast. As in the case of a few other Moslem holidays this Yaum Ashura or Yom Ashoora commemorates several different events or persons; among members of the Sunnite sect of Mohammedans it commemorates not only martyrs but the meeting of Adam and Eve after removal from Paradise, and Noah's impressions upon leaving the Ark.

A year on the Mohammedan calendar is approximately ten and a half days shorter than a year on the Gregorian calendar, but differs from this average by a day or two in Mohammedan leap years. Mohammedan New Year's Day, therefore, may happen in any month of the Gregorian year, but always falls on Muharram 1. As a Moslem holiday is from sunset to sunset New Year's Eve; as on June 30, 1927; is the beginning of a New Year. In Gregorian parlance, however, a Mohammedan New Year's Day is considered to begin on July 1, 1927. Ashura Eve, or the Ninth of Muharram, is a holiday in places, for Ashura begins at sunset on the ninth day. Many Persians now use the Gregorian calendar for such purposes as some civil affairs, but the Muharram is still observed in parts of Persia, and a comparatively few Mohammedans of the "Fatimah" sect in addition to fewer Zoroastrians celebrate the beginning of a new year when the sun enters the sign of the zodiac called Aries (about March 21-22) as a "Nauroz" holiday.

With much "feu de joie," "eclat," "en masse," "bon ton," or whatever it should be called, two sects of Parsis or "Parsees" in India originally began their new year at "Nauroz" when the sun enters Aries, or at the vernal equinox about March 21-22, at about which time either the Aban Feast of one sect or the Mithra Feast of friendship has happened recently (sixteenth day of the seventh Parsi month), but owing to the contingency that the most ancient sect did not make intercalations for about a thousand years in the Zoroastrian calendar (twelve months of thirty days each in addition to a "holy" month of five days) learned in Persia and that the newer and somewhat larger sect did not make intercalations for about nine hundreds of years their New Year's Days (each sometimes called "Yazdagird" or "Nauroz," the original Persian name for New Year's) fell a day too early about every four years, and consequently occur on September 8 and August 9,⁷ respectively, about the year 1929. It is usually necessary to advance these dates a day about every four years to accord with Parsi methods of reckoning, allowing for the ordinary Gregorian-calendar omission of three leap-year days during four hundreds of years. In the year 1932, for instance, the Parsi New Year's Days are expected to fall on September 7 and August 8, respectively. The coincidence that the Zoroastrian, Zarathustrian, or Malikahari New Year's Day still is almost simultaneous with the vernal equinox (about March 22) in Persia is owing to the provision of an intelligent Persian Shah in the eleventh century A. D. for corrections in the calendar, but these corrections do not appear in the Parsi Patets, or prayer books.

New Year's Day of the Gregorian calendar is celebrated in at least some large cities of such places as India, Siam, and Straits Settlements, and many millions of Hindus still celebrate not only a Chaitra Sankranti or New Year's that usually falls a few days before the middle of the Gregorian April but in some places a two or three-day New Year Festival that commonly includes visiting, or attending plays. The solar year of which this particular Chaitra is one of the months exceeds the Gregorian-calendar year by almost one day in each half-

⁷ Reference: "The Treasure of the Magi" by James H. Moulton; Oxford University Press.

century inasmuch as it depends upon the relative positions of the sun and the first Indian star-sign, and is more used by Hindus for public business among themselves than for the regulation of religious feasts or fasts. According to somewhat complicated Indian almanacs, or Panchanga. Chaitra Sankranti happens about April 11-13 in modern times, but with respect to the lunar or luni-solar calendar this date in April can fall at the beginning of either the month Chaitra or the month Vaissakh (Bengalese Baisakh; see months in chapter 15), the first day of which is celebrated as a New Year's Day not only in parts of Ceylon but in bamboo-and-sesame producing regions farther north. This calendar year usually consists of twelve short months, but an extra or intercalary month is added about every third year to the month in which two new moons occur to adjust to the solar year, and less frequently a short month is omitted to avoid the incongruity of having a month containing no new moon. Several of the time-honored feasts, festivals, or fasts, such as those observed for the trinity of Brahma, Vishnu, and Siva reach their climax on the day after new moon or the day after full moon in the same month of different years, and to persons in some places occasionally may seem a month or fortnight out of order owing to the omitted or inserted month, which bears the same name as the month preceding. Even on the third day of Vaissakh Sudh, or the third day of the waxing moon of Baisakh, much festivity usually occurs in places; it should not be confused with the Parvati Feast for Anna Parna Devi, which happens at the time of the early increase of moon, but usually in March.

An old Fasli year used to some extent in such places as Madras in connection with collection of local revenues is not now observed as a public legal holiday, but Dravidian Tamils in such places as parts of India and Ceylon without any attempt to imitate rice-throwers at weddings hold a Pongal or Rice-boiling Festival on the first day of Tai, which is an old heathen New Year's Day beginning about January 13, and even in parts of northern India a Thaipauscham is observed about January 15, the date of that expected in the year 1934. In some places is observed the Makar Sankranti, a solar "lucky half-year" festival on the day of the entrance of the sun into Capricorn, or the old winter solstice at the beginning of a solar

month Magh, usually about January 11-13, and in other places is celebrated in holiday fashion about a fortnight later a Thaipusam the date of which has corresponded very closely to the date of the old Chinese New Year's Day at new moon; as, that expected for February 2, 1946. At Allahabad a famous Hindu Magh Mela Fair often occurs late in January; as, that expected for January 27, 1929 and 1948; it usually occurs during a "bathing festival" at about full moon of month Magh. Many Jains observe a Makar Sankranti often in January, however, and the solar month Magh does not always coincide throughout with the lunisolar month Magh used for determining some religious feasts or fasts.

Where the New Year's Day or Chaitra Sankranti observed among numerous Hindus begins in April the beginning of the second half year often is a rejoicing day or last day of four-day festival called "Diwali,"⁸ which for one religious sect in India usually occurs late in October, in some years about October 19 as mentioned in the fifteenth chapter. Many different kinds of religious feasts or fasts are held in such places as India, although the original Hindus apparently were Aryan natives of Hindustan whether worshippers of images, readers of the Rig-veda, or not. Sikhs in the Punjab are probably no more like Tharus in the jungle than a yak under a banyan tree is like a bullock snorting at the first approach of a monsoon. This does not seem so odd when one realizes that pictures of women, instead of the printed words "Women," are painted on the exteriors of some railway cars in India owing to the many languages or dialects spoken by travelers. Although poppies often are gathered in Malwa a lunar month later than in Behar, and season or climate occasionally affects the time of corresponding festivals in different places, part of the history of social customs sometimes can be traced owing to the coincidence of festival dates in various places. Even the numerals commonly used for dates in many parts of the world were derived from Hindustan by Arabs, whose letters also are quite easily learned.

Soon after the New Year's holiday celebrated about April 12 by numerous Hindus and some Sikhs, a New

⁸ Reference: "Anglo-Indian Dictionary" by G. C. Whitworth; published by Kegan Paul, Trench and Company.

Year's Festival occasionally ending as late as April 22 is usually observed in holiday fashion by many Burmese, but many Buddhists in Nepal etc., pay more attention to the 8th and 15th days of their months than to their New Year's. The beginning of the "second half year" late in October usually, is not so much celebrated, possibly because the Gregorian calendar is used for at least some civil affairs in the cities, where the last day of June is occasionally observed. Holiday presents of cakes made from a new rice crop have been offered in recent years in at least parts of Siam where the Gregorian calendar is observed to some extent also. A Planting Festival in waxing "Vaisakha" recently occurred on April 21 in Siam. At Bangkok the rainy season does not usually begin before late April or May. In Ceylon (not including elevations of more than 2000 feet or the vicinity of Adam's Peak) there is more rainfall during April, May, October and November than during the remaining eight months. Although not always held when it rains, a Rainy Season Feast or Fast that ushers in an old New Year in parts of southwestern Siam (on the peninsula almost five hundred miles south of Bangkok) is expected to begin as early as April 1 in the year 1934. The hot season there corresponds with the southwest monsoon, and usually lasts for six or seven months; the cooler season corresponds with the northeast monsoon, which usually comes in September or October and remains until the kind of "Buddhist Lent"* mentioned in chapter 15. The Lamaism found in Tibet is considered to be a kind of modified Buddhism. In parts of Tibet the Vassa, or Beginning of Rainy Season, observance usually occurs the day after full moon of June-July, but the two New Year holiday seasons celebrated there are at about the same times as the winter solstice and New Year's, respectively, of the lunar Chinese calendar.

The January New Year Festival according to the Gregorian calendar used in at least parts of Siam has lasted for more than one day in some places, for the birthday of a former King of Siam was celebrated at about that time. In the old Siamese calendar intercalations were made nineteen years apart in a year of 354 days, less frequently than in the old solar year of India previously described, but the "Songkran" or New Year's Day often fell early in April. Numerous Buddhists in Siam

and parts of the Malay Peninsula, however, employ a calendar year somewhat similar to the years used by many Burmese and Hindus, and a New Year's holiday or "Trut" occasionally occurs from the day corresponding to the last day of the waning Phalgun moon to the second day of the waxing Chaitra moon. Comparatively few Buddhists are now in western India, but Buddhist originated in India⁹ and spread rapidly to Ceylon, China, Japan, Siam and other countries. The estimate that one fourth of the world's inhabitants embrace Buddhism can be made with considerable conservatism, "sang-froid," or whatever it should be called.

Possibly some travelers have noticed that the Jaina year of more than a million Jains in India and of many Jains in parts of Asia and Africa including a section of Abyssinia begins on the sixth day of a month corresponding to the Hindu Bhadrapad (see chapter 15), for the fifth day of this month is a widely observed fast at the end of the old year and the closing day of the Jaina eight-day Pajjusana observed by Jains in the vicinity of the Ganges River. The Birth of Ganga to whom this river is held sacred is celebrated in the same month, but in some respects the Pajjusana is not unlike the annual Vale Communal held in parts of Ceylon and India usually in August. A somewhat similar observance happens in some places at about the middle of September, if the new moon holiday of Savanchari occurs during Pajjusana, but inasmuch as the sun enters Virgo during Bhadrapad it is not necessary to go to the extent of standing on one's head and looking out of the back of one's neck to ascertain that the Jaina New Year's Day usually occurs early in September at about the time of the Ganesh holiday mentioned in the fifteenth chapter.

Who does not already know that ancient Egyptians, Mexicans, Peruvians and Phoenicians had well-developed calendars for determining their festivals? Probably it has not been forgotten that a much-used ecclesiastical year of Armenia begins on August 24 of the present Gregorian calendar, or August 11 of the Julian calendar, as mentioned in the fifteenth chapter. Why repeat that the ancient Olympic year began on July 1 as determined by the

⁹ Reference: "India and Its Faiths" by James B. Pratt, Houghton Mifflin Company.

famous quinquennial Olympic games(the first of such games occurring as early as 1453 B. C.), that an old Macedonian year began on September 1, some other old years on October 1, and that an arrangement of years dating from the accession of the reigning sovereign formerly occurred in a few countries; as, China? It is possible that ancient calendars of Aborigines, Nigritians, Polytheists and others included New Year's days unknown to modern civilization.

A few years ago an international conference held at Geneva, Switzerland, considered a proposed calendar of thirteen months of twenty-eight days each, with an extra "New Year's Day." This calendar appeared to have the advantage that each month would contain exactly four weeks, but several circumstances including the difficulty of arranging satisfactorily for a Sabbath each seventh day prevented its adoption. The effect of adoption upon the number of existing holidays might depend somewhat upon the number of communities, nations, or religious sects agreeing to use it. A similar calendar recently was mentioned in some newspapers in connection with possible consideration at a meeting of representatives of the League of Nations. The adoption of the Gregorian calendar apparently did not prevent the use of several older calendars among numerous persons. Many dwellers in Geneva and some other places where clocks are made assemble on New Year's Eve to watch their old year out and new year in.

At the moment numerous dwellers in such places as Japan are celebrating New Year's Day some inhabitants of America are preparing to attend Watch-Night services at the end of the old year. On the evening before the first of January many persons wearing gay costumes or carrying bells, horns and instruments for imitating sounds of animals usually promenade to popular streets and amusement places. Late dinners and entertainments continue until the early morning hours. Members of some organizations hold watch-night services similar to those originally held almost exclusively by the Methodists. They usually begin with singing at about 10:30 P. M., and include brief addresses. A few minutes before midnight there is united prayer. Shortly after clock strikes twelve all sing the covenant hymn and wish one another a happy new year. Chimes and bells ring in the First of

January, a legal holiday in many countries including all of the States, Territories and possessions of the United States of America.

At several places including such large cities as London the coming of January 1 is hailed by crowds at certain public squares or streets. "Mummers' Parades" or other celebrations take place in some years at Philadelphia and some populous centres. A Pasadena "Tournament of Roses" occasionally occurs at the year's beginning, and at Lakeside Park, Oakland, California, the school children hold an annual pageant as a New Year's greeting to the numerous wild ducks on Lake Merritt. Among well-known verses sometimes sung on the first of January are those by Alfred Tennyson entitled "Ring Out, Wild Bells."

O why not rise with voice attuned
Above the savage song,
Make music full of blending chords,
And take the world along?
Each happy bird, each bubbling brook
Proclaims sweet melody;
So why not join the joyous crowd,
And swell the harmony?

Brooks may coldly glide in crystal caverns, but glad wishes reach the welcome ear through the howl of a January blizzard. On New Year's Day it is not unusual for military officers to call on the commander of their garrison, and for departmental and post commanders stationed near large cities to pay respects to the governor (and sometimes the mayor) with their staff in full dress uniform. At several large army garrisons in America it has been customary to "dance the old year out and the new year in." If skating and skiing are practicable, jovial souls race across ice and snow. Old Winter's hand may be wrinkled; his beard may seem weird, and his white head bald; but happy tempers warm the desolate world like the sun.

In some communities or towns of the Azores and parts of Portugal the first of January is celebrated as a general goodwill day somewhat similar to the World Goodwill Day or Peace Day mentioned in the thirteenth chapter as having been observed on May 18. Possibly this is partly owing to an appreciation of the value of goodwill ex-

pressed through usefulness. Even courtesy and kindness often are as valuable as substantial presents. In some parts of the world gay parties ride from house to house on New Year's Day to renew good fellowship and extend good-humored salutations to friends. In several countries games and theatre-going prolong the merry-making. Persons of different personalities are likely to extend different kinds of greetings. As each person creates his own personality is it not desirable to try to exhale a pleasant atmosphere or share in the spirit of a happy new year? When few flies are buzzing it is possible that even a glad mule could try to answer such a question decisively with an affirmative bray.

Much has been said concerning the probability and improbability of a secular origin of New Year. Although the person that practices what he preaches is not always so much tempted to do much preaching as some others, it is difficult to present a correct comprehensive picture of the Day without touching upon religion. At about the beginning of the old Armenian year the Birth of Ganga, for whom many Jains hold the Ganges River to be sacred, is celebrated in some places as previously mentioned. According to old Jewish beliefs the beginning of the first year of man is the traditional date of creation. Jesus and His disciples probably observed the appointed Jewish Feasts notwithstanding the words in the book of St. Mark that "The sabbath was made for man, and not man for the sabbath." According to some old beliefs the sun receives a new birth each year during the period that days begin to grow longer, and according to a few calendars the date of beginning a new year depends upon the moon. Neither the weather man nor the astronomer appears to be responsible for this state of affairs.

Ancient barbarians and early races celebrated the "turning of the sun" at various dates in late December or early January, and sometimes held festivals lasting for several days; descendants of northern races burned large logs during yuletide. A considerable portion of India's three-hundred-and-fifty millions of inhabitants is supposed to consist of "sun worshippers" many of whom occupy positions of much influence in the commercial and industrial life of India. Pilgrimages associated with sun-worship have been made from India to points as far distant as northern Scandinavia, and a comparatively few

leaders of Hindu religious sects still claim descent from a Sun-God,¹⁰ but numerous persons in India regard fire as a symbol of purity rather than as an object of worship. In Japan the Sun-Goddess from whom the "Mikado" has been supposed to descend, and such objects as Fuji Mountain, are revered by many Shintoists.

During early middle ages the new year began at Christmas in England, Germany and parts of Italy. As in the case of the person that won a prize for guessing that the product of three and fourteen is forty-one, possibly the computation was more nearly correct than some others. The date of Christ's birth was not recorded according to a calendar date, and shepherds guarding flocks on the night of His birth probably were enjoying other than the stormy weather that characterizes some Decembers in modern Palestine, but early Christians celebrated the anniversary of the birth of the "Son" at the time of year that ancient persons celebrated the birthday of the sun,¹¹ or source of light. At first they observed the sixth of January now celebrated as "Three King's Day" (supposed anniversary of the time a star appeared to wise men) by many Ruthenian-Catholics and probably persons in such places as parts of southeastern Europe, and as "Epiphany," "Twelfthtide," or "Arrival of Magi" by some communities in Andorra, Saar Valley, Atlantic islands, etc. But western churches observed the Twenty-fifth of December after the time of Pope Julius I. Mindful of the fact that St. Luke had recorded the circumcision of Jesus as accomplished eight days after His birth some churches later gave religious significance to the holiday on the First of January by celebrating the Feast of the Circumcision. Although several old pagan customs lend color to modern yuletide, early Christians claimed no part or priority with respect to the Festival of the Sun as worship of the sun, but desired to introduce their own religion as mentioned in St. Paul's speech on Mars' hill at Athens. Possibly clouds with silver linings obscured the sun at that time.

Citizens of Haiti celebrate the first of January as their

¹⁰ Reference: "The National Geographic Magazine" (July, 1926).

¹¹ Reference: "Yule-tide in Many Lands" by Pringle and Urann; published by Lothrop, Lee and Shepard Company.

Independence Day, and inhabitants of Nicaragua observe this date in some presidential years for Inaugurations notwithstanding the special inauguration of Emiliano Chamorro on January 16, 1926, owing to a reported resignation of their former President Carlos Solarzano, but other Nicaraguan Inaugurations receive attention in the twelfth chapter. In both Haiti and Nicaragua are valuable forests.

On the First of January, like a nail periodically hit on the head, occur the birthday anniversaries of former King Rama VI of Siam, the former Polish-Lithuanian Sigismund "the great," Betsy Ross (see chapter 5), the American patriot Paul Revere, the Swiss reformer Huldreich Zwingli, the Italian actor Tommaso Salvini, the German artist Domenico Quaglio, the British statesman and writer Edward Coke, The British physicist Balfour Stewart, the British writer Maria Edgeworth, and some other celebrated persons. This date is also the anniversary of Abraham Lincoln's proclamation of emancipation to the people of the United States of America, and the abolition of slavery trade in England (1808, but in parts of British Empire on August 1, 1834).

Some persons begin the new year with "good resolutions"; frivolous beings that "swear off" from petty vices only to "swear on" again within a few days are not uncommon. How different from a mighty will is a will-o'-the-wisp! William Penn to his children gave this advice: "Make few resolutions, but keep them strictly."¹² Would a general following of such advice correct a current impression that all irreligious men are moral cowards? Beginning the new year with worthy motives one experiences forces that test their strength and feasibility; law, belief, art, education and social propaganda present themselves as controlling influences. How many human beings are sufficiently strong and well rounded to seize them by the beard and use them to realize inspiring visions of youth? It is easy to make a dash for a flitting prize, but as in the case of a grab box, how difficult to predict what will happen!

Not a few hungry mortals might exclaim "heigh-ho" at the thought of a New Year's Day dinner at a far eastern

¹² Reference: "A Multitude of Counsellors," edited by J. N. Larned, published by Houghton, Mifflin and Company.

restaurant. The famous battle of Port Arthur between Japan and Russia occurred on the first of January, the Eve of Surrender of January 2, 1905 celebrated for one or more days in Japan, parts of Chosen, etc. Numerous other events of more or less importance have happened at the first of the year; among these were Sweden's inauguration of free trade, cessation of Spanish power in America, organization of first Society of Universalists in the United States, first publication of the London Times, opening of Girard College and the Manchester ship canal. According to Solomon "To everything there is a season, and a time to every purpose under the heaven." To battleships of his fleet at Trafalgar Lord Nelson signalled the following words: "England expects every man to do his duty."¹³ Why can not New Year's become a day when the world expects every nation to do its duty?

¹³ Reference: "A Short History of the English People" by John Richard Green; published by Harper and Brothers.

CHAPTER II.

Arbor Days.

Some travel to the tired mind
New zest for duty oft can bring,
But arbors green grow near the door
And merry birds come 'round to sing.
There's sunshine almost everywhere
When kindness rules and heart's content,
But years of travel may not yield
As much as months at home well spent.

Marquesans in Polynesia planted breadfruit trees upon the birth of children, and Indians of Latin America named young trees for their offspring. In several countries arbor days at various dates are still holidays similar to those celebrated in some important States, Territories and possessions of the United States of America by tree lovers, school children and advocates of wood conservation. In parts of Canada; as, Yukon Territory and the Provinces of Alberta and Saskatchewan; Arbor Day is a public holiday on the second Friday of May in some years. In other parts of Canada; as, Manitoba; it is a day of celebration by many persons, but not usually a public legal holiday. Among lofty and quivering cocoanut-groves along the coasts of parts of Ceylon and India numerous persons observe a cocoanut arbor day (Nariyal Puja or Purnima) as a public holiday at about the day after early August moon; as, August 7, 1933 (see lunisolar months in the last two chapters). In sections of southern Africa¹⁴ Arbor Day usually occurs on the first Monday of August, but in some places on the first Monday of October. Jews in Palestine have celebrated February 15 (Chamisho Osor B'Shevat) as Palestine Arbor Day. Even in parts of Central America, South America, and possibly the West Indies similar days (Los Arboles Festival in Salvador often May 3) occasionally are observed on the first Monday of May.

¹⁴ Reference: "The Real South Africa" by Ambrose Pratt; The Bobbs-Merrill Company.

Arbor Day in the United States of America originated in Nebraska in the year 1872 and, at the suggestion of J. Sterling Morton, former U. S. Secretary of Agriculture, the Nebraska State Board of Agriculture in 1874 designated the second Wednesday of April as Arbor Day. In the year 1915 and later years, however, Arbor Day was observed in Nebraska on April 22, the birthday anniversary of J. Sterling Morton. Arbor Day occurs in April in several parts of the United States; as, Delaware, Idaho, Illinois (or in October according to proclamation), Maryland, Minnesota, Ohio, Pennsylvania and South Dakota; or in the spring according to proclamation; as, in Connecticut, Maine, Michigan, New Hampshire; but in some southern States where not usually a public legal holiday it befalls in November, December, January, or February. The dates of some arbor days vary widely according to climate, legislative enactment, proclamation, or option of officials; as, in Kansas, Kentucky, Iowa, Nevada, North Dakota, and the Philippines, but in most cases are listed in the chronological preface.

Arbor Day of modern times is usually a day set apart to encourage voluntary planting of trees by the people. Trees lend beauty to paintings of almost countless artists. Several famous oriental pictures show lone evergreens rising from sun-kissed crags. Cypressess add charm to paintings and photographs of the great Taj Mahal, a white marble tomb in India said to be the most beautiful building in the world.

Luxuriant trees like the magnificent American elm and English elm are not usually absent from landscape paintings. Trees appear in the paintings of American artists like Inness, Blakelock, Dewey, Doughty, Hart, Church, Metcalf, Murphy, Ochtman, Redfield, Williams, Martin, Bierstadt and Moran. Brooks look bare without beech, birch, or willow. Farm houses seem to nestle snugly beside fir, poplar, or oak. The beauty of Norway spruce in many respects differs from the recognized beauty of Canada maple, but trees of endless diversity of type and form occur in the same family as well as among unlike species. Each limb appears to have a subtle expression of its own. The rugged oak stands with steadfast countenance prepared to meet demand for strength and security. The sunny sugar maple smiles with gayety, but weeping willows bend before the autumn breeze. Merriment plays

among trees as much as light, and gloom often hides within their shadows.

German artists frequently portray the linden tree so common along celebrated avenues of their native land. The health and vigor of most trees make them attractive, but there is, also, the scent of the whispering pine and the European larch. The horse-chestnut tree is popular among landowners desiring ornamental growth upon their grounds; it originated in the eastern hemisphere. Its seeds are attractive, and grow in sufficient quantity to form a nursery if properly planted in autumn. Nut trees including the horse-chestnut are not so dangerous as some others during lightning storms, for existing records show that they are not struck so frequently by lightning as poplars, oaks, elms, pears, willows and some evergreens. Trees like the horse-chestnut and sycamore, whose trunks become quickly wet in a rain storm, act somewhat like lightning rods to conduct charges to earth before the lightning strikes, and are considered "safer" than some trees whose bark remains dry. The flowers of the horse-chestnut tree are large pyramidal thyrsi resembling lilac blossoms except that they are white with small patches of red and yellow. The scar of the seven-fingered leaf-stem looks like a horse's hoof. Two nuts ripen in each prickly burr, which falls from the tree and scatters its contents in autumn. Although the shiny mahogany-colored seeds are unpalatable, they bring to the minds of many persons pleasant youthful days.

A street that leads from school to home,
An old horse-chestnut tree
And autumn yielding seeds galore
Bring thoughts of youth to me.
Companions scramble for the nuts
And play a game of "King"
Or sling the stick at leafy limbs
Where prickly burrs can cling.
Down drops the fruit. The leaves fall fast.
Seeds scatter o'er the ground.
Yes, brown October still can bring
To boys that happy sound.

In much the same manner as Arbor Day different weeks of various years have been called "tree-planting"

weeks in the United States of America. Spruce trees grow more quickly than oak. Both spruce and fir thrive well at high altitudes, but willow, poplar and some other trees grow from cuttings if the latter are planted in moist ground during spring or fall. With the exception of a few trees like the willow, poplar, and cedar, however, timber grown in a swamp is not so suitable for lumber as that grown on dry land. Anyone who has tried to fell a hoary oak knows that the time required to cut a certain quantity of timber depends upon the type and hardness of the wood; locust wood, for instance, can be split only with difficulty. Trees lend shades and beauty to roadsides and schoolhouses. The mighty monarchs of the vegetable world can check cold winds of winter and become objects of much interest to the average human being. The character and significance of the leaves, flowers, fruit, roots, trunks and stems of various trees are an interesting and instinctive study. The naked seeds of pine rely upon wind for fertilization. Pine is a relic of the coal age and the most ancient existing type of tree. It prefers loose sandy soil. Pine, spruce, cedar, cypress, fir, hemlock and larch belong to a tree family having simple seed-bearing organs; pine seed is unprotected by ovary.¹⁵ When trees fall before the axe, pine frequently perishes unless young trees are present, but oaks can grow from little acorns. Trees like oak, birch, maple, walnut, willow, and elm have two seed-leaves and unprotected seed-bearing organs. Most of these modern trees have beautiful autumnal foliage, if weather is not too dry.

In some States; as, California; Arbor Day itself is becoming a day in which to stress the value of forest conservation and the need of planting trees. The giant redwood called "General Sherman" in General Grant Forest is said to be the oldest living thing known. There seems to be little doubt that it existed at the birth of Moses, the discovery of England and the early days of Rome. The United States, Canada and Russia are the largest timber-producing countries, but probably more than three-fourths of the forests in the United States belong to private persons and organizations. Nature usually presents groups dominated by one variety. A dark green color indicates

¹⁵ Reference: "Our Native Trees" by Harriet L. Keeler; published by Charles Scribner's Sons.

healthy growth. Trees in the midst of a forest are straighter and less knotty than those exposed to winds. The temperature within a dense woodland is higher in winter than that on an open highway, and the natural warmth from trees thaws the snow close to their surfaces.

A Forest Week was observed in the United States of America to a limited extent from April 27, 1925, to May 3, 1925, and an American Forest Week during April 24-30, 1927 received considerable attention in accordance with a proclamation by President Coolidge. In some sections of North America logs float down river several hundred miles before reaching their destination. When they meet a rock or narrow channel a "jam" occurs that prevents further progress. To facilitate passage down stream men patrol rivers in boats equipped with many oars. Upon reaching a jam they walk along logs and drive them down stream. This work is almost as dangerous as that of lumber jacks engaged in topping tall trees, for timber may move forward with such momentum as to injure or kill a worker. Men often wade into a stream until water reaches their waists. They fasten birch that has been freshly cut to spruce or other logs of light weight to prevent the birch from sinking or becoming lost during the trip. Each log in parts of Canada usually bears the mark of the company to which it belongs. The rivers of the forest region are full of timber in spring, for many trees bow before saw and axe during the winter. Where a suitable river is not available small railroads sometimes transport logs, but during cold weather horse and sled frequently drag logs in the vicinity of mills across snow and frozen rivers.

The cabin's overgrown with weeds,
And squirrels romp the floor,
But when a winter blizzard comes
The woodmen prize its door;
For it is many miles away
From settlement or town,
And rests beside the forest stream
That bears the long logs down
To paper mills a hundred miles
From where the tall trees grow
When winding waters flood the banks

And summer melts the snow.
Its shelter from the stormy blast
Allures the lumbermen
When night is cold and snow-clouds brood
And wild beast hugs his den.
Then smoke curls up from humble roof,
Fat bacon fries in pan,
And lanterns throw a cheerful gleam
Upon each hungry man.
While tossing tempests howl without
The woodsmen swap old tales,
Or play a friendly game of cards
Unmindful of the gales.
An inexpensive shanty 'tis,
Of logs untouched by nail,
But walls are strong and welcome when
The winter storms prevail.

During autumn and winter men at work in thickly wooded regions use both saw and axe. Woodmen called "fallers" fell large trees with wedge and two-handed saw or axe, and "swampers" chop off the branches. The fallers drive wedges to facilitate movement of the saw and direct the course of fall of the tree. Branches tremble; trunks crack; trees quiver, shake, reel and fall. Devastation lies on all sides. Some woodmen hew trees with axe, and make the forests resound with deep frequent strokes. They leave valuable young growth and some large trees standing to prevent floods, insure continuance of forest production and avoid erosion of fertile ground by rapid flow of water. The swampers pile small branches or "slash" in open spaces, cut fire lines around them, and burn the heaps when forest fires do not constitute a menace. Forked poles planted upright on each side of a mass of wood ashes sometimes mark the places where woodmen have cooked over an open fire.

The people in a few States including Texas usually observe Arbor Day on February 22 (Washington's Birthday), and Arbor Day in Mississippi often occurs on a February day determined by the State Board of Education, but trees are as enjoyable in cold climates as in warm. Numerous persons like the freedom and stimulation of woodland. Large forests seem to teach self-reliance and endurance whether a sojourner goes to them for work or

not. A tramp through the woods with a gun or dog is invigorating exercise and healthy sport whether the hunter understands a gun or not. The beginner need not discharge his piece near houses or human beings. And it is pleasant to ski down snow-clad river banks and hilly lumber trails on a holiday; the crisp clear air sends blood racing through the veins. In the afternoon distant evergreens appear blue viewed across white fields.

Upon white fields of drifting snow
Men ski and coast with glee
While lungs breathe in refreshing draughts
And winds waft cool and free.
'Neath giant oaks and evergreens
They glide as silently
As shadow cast by tossing limb
Or needle blown from tree.
How aromatic ancient pine!
How fair the forest trail!
What sport to cross the frozen streams
And ski o'er hill and dale!

After a night of sound sleep in a forest camp, however, some persons have found solace and delight in an early morning plunge into a snow bank or stream of running water.

Although searches for interesting forms of trees and wild life may develop a feeling of an original relation with the universe, an arbor can serve either as a shady retreat from the hot sun or as a latticework for vines and shrubs. How many persons recall picking purple clusters from grape arbors or strolling beneath leafy bowers! In Armenia even a Grape-Blessing¹⁶ holiday is observed on the eighth day of the Armenian ecclesiastical year, or about August 31 of the Gregorian year, and at Fresno, California, a "Raisin Day" was observed to a limited extent on April 30 of at least one year. Even though grapes were made to enclose seeds or prevent extinction of grape vines rather than to serve as fruits for mankind, humanity still may be justified in religiously regarding such natural growth as evidence of a beneficent Providence;

¹⁶ Reference: "New Dictionary Armenian-English" by Matthias Bedrossian.

the comfort and happiness obtained from the feeling that kindness or sympathy is ever present may not be consciously appreciated by grapes. But let the way to the truth be open! Little is gained by pretending to chase a missed train out of a station.

Public education concerning the economical, recreational and aesthetic value of trees and fruits is making progress. Possibly some recreation can be derived from gathering green gherkins. An "Apple Week" began on October 25, 1925, and a "National Garden Week" on April 20 of another year in the United States of America. By proclamation of various former Presidents of the United States of America including Cleveland, Harding, Harrison, McKinley, Roosevelt, Taft, and Wilson reservations of national forests and other natural resources have been made at different times. Former President Roosevelt, impressed by ideas of former Secretary Gifford Pinchot concerning conservation of the usefulness of natural resources called a conference of Governors of all of the States; this produced several beneficial effects. At the time that the United States Department of Agriculture¹⁷ began to replenish forests the annual consumption of wood, according to Professor Fernow, the originator of the first (1898) college of forestry in North America at Cornell University, was probably double the amount produced.

Although the subject of fire protection often is stressed by inhabitants of some States including Wisconsin on arbor days, experienced woodmen know when and where to build fires; they extinguish fires before departing from the neighborhood. The greatest enemies of forests are heedless persons, parasites and fires of miscellaneous origin. Laws assist in the protection of woodland, but trees are rapidly decreasing in number. Aeroplane scouting, research of forest products, radio communication, portable telephones and power pumps help to preserve forest timber in some regions sufficiently "civilized" to prevent idleness from allowing many trees to rot while standing. Publicity regarding the importance of reasonable economy in every walk of life including irrigation of land, and conservation of the usefulness of woods, minerals and water-power have popularized the idea of conservation.

¹⁷ Reference: Report of the Chief of Forestry of U. S. Dept. of Agriculture for 1893, by Bernhard E. Fernow.

The scheme of withholding from commercial use places of much natural beauty has gained headway also and seemed at times to conflict with the idea of preventing waste of useful natural resources; how much wealth persons are willing to sacrifice for natural beauty remains to be seen.

A Berry-picking holiday has been held in Newfoundland on the Wednesday nearest September 15, but all Wednesday afternoons during summer months are half-holidays for many merchants and some other persons in several places. At the enjoyable harvest season one can go forth to view the abundance provided.

When birches redden in the fall
And yellow vines deck side of gorge,
And sunbeams through the falling leaves
Flash here and there like sparks from forge,
Each glen appears with smiling mien,
And splendor weaves a charm unseen.
Both ancient tree and mossy cliff
Suggest far more than tongue can tell
Of happiness and youthful dream
And summer's work accomplished well,
While songs and chatterings abound
As birds and squirrel play around.

An appropriate song in which all school children participate lends tone to Arbor Day festivities. The voices of those able to sing well are usually strong enough to "drown out" the discordant ones, and somewhat analogous to those in halls of representative governments. Several suitable compositions exist, but one that deserves to live forever is that by George P. Morris entitled "Woodman, Spare that Tree!" It was set to music several years ago by a composer named Henry Russell, and as it was popular for some time there is no need for explaining that the words did not specify a chestnut tree. The singing of this song seems appropriate while students plant their class tree, whether chestnut or not, for the spirit of Arbor Day is a deep love of trees,¹⁸ but there is no attempt to prevent graduating classes from singing a suitable song of their own.

¹⁸ Reference: "Rhode Island Arbor Day" (Education Circular—Rhode Island Education Service, May 13, 1921.)

On a holiday no workday thoughts hinder meditation upon nature's appeal to the soul. Beautiful objects suggest the wonderful possibilities and unseen spirit of happy life. Red alder berries and wild plants bring to mind welcome ideas of discovery. In parts of Florida even an Agricultural Promotion holiday is observed by farmers on the second Friday of October in some years. George Washington has been credited as saying "Agriculture is the most healthful, most useful, and most noble employment of man." Without being general public legal holidays a Farmer's Week was held in the United States of America during the week beginning with December 26 in at least the year 1915. In recognition of the foresight of forefathers who set out trees and planted grain or vegetables is it not appropriate for living persons to rise early on Arbor Day, partake of an early morning breakfast, and go forth to plant seeds or enjoy nature's beautiful objects?

CHAPTER III.

Much-Celebrated Birthday Anniversaries.

Holidays are sometimes periods for expressing recognition or worship of greatness, although not always by erection of material monuments and expenditure of vast sums for ceremonies. The dates of only comparatively few of the many celebrated birthday anniversaries of famous persons¹⁹ that lived in previous centuries are observed as public holidays by numerous inhabitants of one or more countries. Among these are February 22 (George Washington's Birthday), May 24 (Victoria Day, or Empire Day), July 24 (Simon Bolivar's Birthday), October 31 (Shukujitsu Jimmu Tenno Sai, or First Emperor of Japan's Birthday), and the birthday anniversary dates of various prophets or rulers some of which are celebrated on appropriately selected dates; as, that of "Mou" (Confucius) in such places as parts of Malaysia on a date (as September 30, 1929) corresponding to the eleventh day after the Chinese "Moon's Birthday" described in chapter 16. The word "Mou" (pronounced "Moo" and meaning "particular person") often is used when referring to Confucius inasmuch as it is considered somewhat disrespectful in a few places to mention the Chinese name for Confucius. This secrecy is not owing to motives securing wealth for genealogists that accept fees only for keeping quiet, but Buddhist, Mohammedan, or Taoist observances (as well as tributes to the venerable ancestry of Confucius and his teachings of honor for parents) at the "eighth" (and 9th) new moons occasionally overshadow "Mou's" birthday, which originally happened according to tradition about 551 B. C. in the Chinese winter.

Honor for greatness apparently underlies observances of several Jewish, Mohammedan, Polytheist, and other fasts or festivals, but Buddhists in parts of Bhutan, Ceylon, Nepal and several other places often avoid much external ceremony except with respect to such practices as

¹⁹ Reference: Lippincott's Universal Biographical Dictionary (Thomas).

placing numerous flowers around images of their one or more Buddhas. It is not unusual for Buddhists to adapt their special observances to the seasons or calendars where they have missionaries and priests, as mentioned in the fifteenth chapter, but Buddhists in parts of China honor the Buddha Mi-Li-To on the old Chinese New Year's Day described in first chapter. The exact Gregorian year of birth (or births) of Sakyamuni, or Siddhartha Gautama (called the "latest Buddha"), is supposed to be unknown, but a Birth of Buddha is celebrated in some places usually in May. A Sakya observance among some Lamas in Tibet falls about seven weeks later (usually in July) than the eighth day of a fourth lunar month (as that expected on May 16, 1929) corresponding to the Birth of Sakyamuni among some Chinese Buddhists, but approximately the same eighth day is observed by a sect of Lamas as the anniversary of Gautama Buddha's "Farewell to Luxury," which occurred at full moon about the fifth or sixth centuries B. C. according to traditions. The day after full moon of the fourth month (usually in May), however, is a kind of All Soul's Day (supposed to commemorate Death of Buddha also) in parts of Tibet, although a home of the "Living Buddha" is still supposed by many to be Urga, Mongolia. Both Birth and Death of the "Emerald Buddha" are usually observed the day after full moon (usually in May) in at least parts of Siam. To accommodate pilgrims three "birthdays" annually have been celebrated near Pinchou for a form of Buddha, but not public legal holidays. Some harmless animals are set free on the 8th day of "4th month" in parts of China.

The Mohammedan anniversaries of the Birth and Death of the "Prophet Mahomet," happen to fall at about the same time, which is observed as a holiday on the eleventh of Rabia I in some places and on the twelfth of Rabia I (see chapter 15 for months on Mohammedan calendar) in other places, but "maulids" in honor of Mahomet and possibly some former Mohammedan priests²⁰ usually are chanted at such locations as Mecca on the first eleven nights of Rabia I. The Mavloud, or Moslem "Nativity," is usually a holiday in such places as parts of Nejd, Oman, Somali, etc., on the twelfth day of Rabia I; as, September 8, 1927, August 28, 1928, and the dates listed for some later years in preface. Farther east in Asia the Barah Wafat (meaning "great death") is observed among Mo-

hammedans on the eleventh day of Rabia I, and in such locations as parts of Afghanistan or India at the same time occurs a Mohammedan observance of the Prophet's Death and "martyrdom" of various former Imaums (as Hassan)²⁰, but in one sense this is a holiday on the Sixtieth day of the Magdouriyet mentioned under Yom Ashura in the first chapter. Observances similar to the "maulids"; as, Mauloit or Muled Nebiim holiday in honor of Mahomet in parts of northern Africa and Oceanica; are usually on the twelfth of Rabia I at the time of the corresponding Arabian Mohammedan observance, which is supposed to commemorate Mahomet's Birthday on April 28, 570 A.D. (168 consecutive Mohammedan years being equal to 163 consecutive Gregorian years). As "maulids" are chanted for the eleven preceding nights one might suppose that the celebration commemorates a birthday ten days earlier, with later maulids for celebrated Mohammedan priests; although Imaum Reza is supposed to be commemorated during this period, the last day of it in some places is the only one in Rabia I observed as a holiday, as in the case of the "Muharram" mentioned in the first chapter. The births of Imaums Husain and Zaman have been commemorated in the month Saaban in such places as parts of Asia, but it is not unusual for Mohammedans in various locations to commemorate different persons or events on a well-known anniversary. Moslem heroes have been celebrated in holiday fashion in some places on Saaban 15 (as, February 7, 1928), and an Ali Day on Rajab 15 (as, December 17, 1929), corresponding to the Alborak Night and Day of Victory, respectively, mentioned in fifteenth chapter.

Several thousands of Parsees in such places as Bombay celebrate Zarathustra's (Zoroaster's) Birth as their festival Khordad Sal and Volava about September 14 (and occasionally the eve preceding; see chapter 1) in much the same manner as some ancient Persians, and one sect of Parsees observes it thirty days earlier in August. Not only in parts of Bombay and Bengal but in several other locations numerous persons still cling to their celebrations of Janm Ashtami and Gokul Ashtami (Krishna's and Vishnu's Births) on dates corresponding to the eighth

²⁰ Reference: "The Sword of Islam" by Arthur N. Wollaston; published by John Murray.

and ninth days after the moon of Bhadra (as August 18-19, 1938; see chapter 15); these days with respect to the Gregorian calendar depend upon both the moon and zodiac as mentioned in first chapter. The birth of Sakra (Aryan Indra) is celebrated to a limited extent in such places as parts of China on the ninth day of the first Chinese lunar month; as, February 7, 1930. A humble mortal once made a statement to the effect that he celebrated Christmas for the reason that Jesus seemed to him to have been truly great, but Christmas and other special times of religious observance receive attention in following chapters.

Citizens of one or more States or Territories of the United States of America usually celebrate as legal holidays the birthday anniversaries of Abraham Lincoln (February 12), Thomas Jefferson (April 13 in Alabama), Woodrow Wilson (December 28 in South Carolina), Jefferson Davis (June 3 in some southern States), Nathan B. Forrest (July 13 in Tennessee), Robert E. Lee (January 19), and residents in a few southern States celebrate "Stonewall" T. J. Jackson's birthday anniversary (January 21) on January 19 as "Lee-Jackson Day." Most of these men are mentioned in other chapters of this book; as, in chapters 4, 7 and 8. Some of them were not only presidents but educators, as in the case of Woodrow Wilson. It is not unusual at the University of Virginia to observe a Founder's Day on the birthday of Thomas Jefferson.

Why keep their birthday anniversaries
As days of celebration known by all?
If they are souls whom few can now forget,
What great things in their lives do men recall?

The answer is that memory from them
A spirit of unselfish service brings;
Upheld by mighty friendship for the right
Free mortal of their honor wisely sings.

The people of Siam on January 1, 1925 began a three-day festival to celebrate the birthday anniversary of their late King Rama VI, who discontinued the Siamese royal practice of having many wives; not until after their beloved former King's death did they proclaim Prince Prajapok of Sukhodaya (whose birthday anniversary is on

November 8) King of Siam. In several nations it is the custom to hold holiday celebrations on the birthday anniversaries of popular rulers while they are living only, but in a few countries including parts of Japan and the British Empire such celebrations tend to persist in some cases. Citizens of the United Kingdom, and many in the Dominion of Canada and other parts of the British Empire, observe a Sovereign Day or "King's Birthday" to commemorate the birthday of their ruling sovereign (at one time November 9 in honor of Edward VII, and recently June 3 in honor of George V), but some British subjects still observe both of these holidays. In such places as Nassau the birthday anniversary of the present Queen Victoria Mary is observed as a holiday on May 26 in addition to the older Victoria Empire Day on May 24, and a public observance of the birthday anniversary of the "Prince of Wales" (as that of Edward Albert on June 23) is not uncommon. During the life of the late Emperor Yoshihito of Japan (whose birthday was celebrated as a holiday on August 31) the birthday anniversary of the first Japanese Emperor was observed also as previously mentioned, and the birthday anniversary of the Japanese Regent Crown Prince Hirohito (whose accession occurred on December 25, 1926 with the expectation of a coronation in 1928) is on April 21. The ruling family in Japan is further described in eighth chapter.

The birthday anniversaries of several other recent or living rulers are observed on either fixed or movable dates in at least their respective realms; as, April 8 (Albert of Belgium, even in such places as Belgian Congo), May 17 (Alfonso XIII in such places as parts of Spain and Fernando Po), August 31 (Wilhelmina in Netherlands and Dutch colonies), January 30 (Boris III in Bulgaria), December 17 (Alexander I in the Kingdom of The Serbs, Croats and Slovenes), September 26 (Christian X in Denmark), November 11 (Victor Emmanuel in some Italian possessions), June 3 (Tribhubana Bir Bikram in Nepal), June 1 (Amanullah Khan in Afghanistan), March 26 (Fuad I in Egypt), January 23 (Charlotte in Luxemburg), and the birthday anniversaries of several other rulers (as Shah Mirza Reza Pahlevi in Persia, Bey Sidi Mohammed Habib in Tunis, Absultan Pertama in Trennganu, Sultans Seyyid Faisal ib Turki in Oman and Ibrahim in Johore, Maharajah Veshwan Trao Holkar in Indore, Rajah

Syed Alwi in Perlis, Empress Waizeru Zauditu in Abyssinia, Emperor Bao Dal in Annam) some of those having known Gregorian dates being listed in the chronological preface. Usually without being public legal holidays the birthday anniversaries of various heads of governments occasionally are celebrated; as, that of Jan Y. Tschakste (first President of Republic of Latvia) on September 14, of President Thomas G. Masaryk of Czechoslovakia on March 7, of King Haakon VII of Norway on August 3, Prince Louis of Monaco on July 12, King Mihai (Michael) I of Roumania on October 25 (if celebrated as expected), Prince John II of Liechtenstein on October 5, and King Gustav of Sweden on June 16. Holiday celebrations in some places in some years are held on the birthday anniversaries of such persons as Queen Victoria Eugenie of Spain (October 24), Prince Consort Henry of Mecklenburg Schwerin (April 19), Princess Juliana (daughter of Queen Wilhelmina of Netherlands, on April 30), Princess Emma (Queen's Mother) of Netherlands on August 2, and regents, chiefs and tribal heads. The Coronation days of some rulers in Mohammedan countries have been on their birthday anniversaries according to the Mohammedan calendar.

Other celebrated birthday anniversaries of persons now or formerly in the public eye are those of Gilbert Motier, or "Marquis de Lafayette" (September 6, also the anniversary of First Battle of the Marne); Theodore Roosevelt (October 27, also the anniversary of "Navy Day" mentioned in chapter 16); William Shakespeare (April 23, see preface); José De Diego (author, educator, and statesman—usually a holiday on April 16 in Porto Rico); Benito Pablo Juarez (usually celebrated in parts of Mexico on March 21); William McKinley (January 29, or "Carnation Day"); Benjamin Disraeli (December 21, but see chapter 4); Luther Burbank (March 7, as mentioned in chapter 6); Luiz de Camoens (usually on June 10 in Portugal, etc., in honor of this famous poet); Luis Muñoz Rivera (usually a holiday on July 17 in Porto Rico in honor of the late Prime Minister of Porto Rico)²¹; Ulysses S. Grant (April 27, but see chapters 4 and 16); Benjamin Franklin (January 17,—sometimes "Thrift Day"); Elihu Yale (April 6); Ezra Cornell (January 11); John J. Audubon (May 4; see chapter 6); "Apostle" José Martí (holiday on January 28 in some years in Cuba, but also

anniversary of National Cuban Triumph of 1909); Francis S. Key (August 1; see chapter 4); Daniel Boone (February 11; but see chapter 8); Julia Ward Howe (May 27, but see chapter 5); Frances E. Willard (September 28; see chapter 16); Francisco Miranda (June 9); J. Wolfgang von Goethe (August 28); Dante Alighieri (May 14); Robert Burns (January 25, but see preface and chapter 7); Charles Dickens (February 7, but see preface and chapter 15); Victor Hugo (February 26); Daniel Webster (January 18); Giuseppe Garibaldi (July 22); Oliver Cromwell (April 25); Wm. Ewart Gladstone (December 29); John Hancock (January 12, but see chapter 7); Jos. Ernest Renan (February 27); Alfred Tennyson (August 6, but see chapter 1); Alexander Hamilton (January 11, but see preface); Susan B. Anthony (February 15, but see chapters 4 and 5); the late Dr. José Celso Barbosa (holiday on July 27 in Porto Rico in some years²²); and various celebrated statesmen, leaders, patriots, explorers, pioneers, authors, athletes, architects (whether elected to a Hall of Fame and Pantheon or not), artists, divines, educators, composers, social workers, inventors, engineers, scientists and other persons some of whose names are mentioned in the preface or following chapters. Events like "Fascism's Birthday" (March 28 in parts of Rome) come under different headings.

The meanings of most of the celebrated birthday anniversaries are apparent to those familiar with the characters and deeds of the persons honored, but some time seems to be well spent in briefly reviewing a few outstanding lives of unselfish service for the right. William Shakespeare said that "Some are born great, some achieve greatness and some have greatness thrust upon 'em." The genius, the theorist and the well-rounded men have always been difficult to classify comprehensively. Upon entering a friend's room a man with heavy step was greeted with the words: "I thought it a big man coming before I saw you at the door." Perhaps persons that can do many things equally well dislike to be classified under one doorway, but the public honors its heroes, and the results of such honors are usually more impressive than in-

²¹ Reference: "The World Almanac and Book of Facts" (1927).

²² Reference: "Latin-American Year Book"; Criterion Publishing Syndicate, Inc.

dividual personality tests that may upset democracy, spoil goodwill, or even lie outside the jurisdiction of humble mortal. The birthday anniversary dates of many distinguished persons are known, but it should not be forgotten that lack of records concerning the exact times when men like Akbar, Aristotle, Galen and Moses first saw light cannot always prevent recall of past greatness. Think of the simple life and natural death of the shepherd patriarch Abraham!

Ralph Waldo Emerson, whose birthday anniversary falls on May 25, in his "Representative Men" wrote: "I count him a great man who inhabits a higher sphere of thought, into which other men rise with labor and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error. His service to us is of like sort." Thomas Carlyle, whose birthday anniversary falls on December 4, in his "Heroes, Hero-Worship, and The Heroic in History," writing concerning Montrose stated: "One man, but he was a man; a million zealous men, but without the one; they against him were powerless!"

The celebrated leader of the American struggle for national independence, and the first President of the United States of America, was George Washington. "To the memory of the Man, first in war, first in peace, and first in the hearts of his countrymen" are the words of Henry Lee; they are similar to those included in John Marshall's resolution unanimously passed by the United States Congress five days after George Washington's death. The greatness of Washington is not only in his character and deeds but in the effect that his sojourn on earth had upon the history of mankind. His birthday anniversary is usually a public or legal holiday in some Latin-American countries, parts of Panama, etc., and in all of the States, Territories and possessions of the United States of America. On the twenty-second day of February the Stars and Stripes wave throughout the Union, and many persons hold suitable exercises, dinners, or entertainments.

In February, 1781, Washington received a letter²³ at New York from Count Rochambeau, who was then in command of American military forces at Newport, to the effect that he regretted Washington would not be a wit-

ness of the celebration of his birthday anniversary, which Rochambeau and associates had planned to hold on Monday inasmuch as the actual date of the anniversary that year was the "Lord's Day." George Washington gracefully acknowledged this letter concerning what was probably the first public celebration of his birthday anniversary. While Washington was President, Congress adjourned for half an hour on some of his birthday anniversaries to extend to him personal congratulations. At Alexandria, Virginia, dances took place on the evening of the same day, and clapping of hands occurred when a curtain bearing the portrait of the distinguished patriot was lowered to view. Fellow countrymen in Baltimore, Richmond, and elsewhere publicly observed his birthday anniversary at an early date, and the custom rapidly spread to other parts of the United States of America.

George Washington was born of a distinguished family near Bridges Creek, Westmoreland county, Virginia, in the year 1732. Circumstances abridged his education, but he remembered what he read, and excelled in outdoor sports. Stories concerning his truthfulness have been handed down. The observance of the beginning of Truth Week on his birthday anniversary in some years may be owing to the well-known cherry-tree anecdote (the accuracy of which is doubted) and the words attributed to the boy George: "I cannot tell a lie; I did it with my little hatchet." This anecdote has been presented in so many different forms that its correctness in some cases may be wisely questioned. In one case the words of George's father were distorted to mean that he would rather have his son tell a thousand lies than cut down his cherry tree. If the ends justify the means such a perversion of the story may serve to prevent modern youngsters from cutting down valuable orchards, or demolishing house furniture, in an attempt to use hatchets in a similar manner to that in which the boy George used them. George Washington had strong passions usually controlled by his iron will, a handsome face, immense energy, and the art of winning confidence. While spending his late boyhood in plantation affairs, surveying, hunting, and fishing he grew to tall stature, and developed in tenacity of purpose, fertility of resource, prudence and kindness. At the age of

²³ Reference: The New York Times for February 13, 1927.

twenty-three he accepted command of Virginia troops, and won a military reputation higher than that of any contemporary American in the French and Indian War. After Braddock's campaign he married a widow named Mrs. Custis, and for twenty years lived the life of a typical Virginia planter at Mount Vernon. In the year 1774 he was one of the delegates to the first meeting of the Continental Congress in Philadelphia. Although not then clearly in favor of independence, he was regarded by all representatives from other American colonies as the strongest man among them. He refused salary upon accepting the position of Commander-in-Chief of the armed forces of the United Colonies soon after the battles of Lexington and Concord, but was commissioned on June 19, 1775.

Much of the story of the American Revolution is the story of the later life of George Washington. He would not fight the British at a disadvantage, but knew how to choose strategic positions. He was unusually silent and thoughtful, but once said: "To be prepared for war is one of the most effectual means of preserving peace." He was full of vigilance, courage, honesty, simplicity, and truthfulness, but patient under defeat. Upon the successful conclusion of the war in 1783 he resigned his commission and again retired to his estate at Mount Vernon, but accepted the nation's call for him to preside at its first constitutional convention. He served as President of the United States for eight years, and in his famous farewell address of September 19, 1796 to friends and fellow citizens, upon his approaching retirement from the Presidency said, "A solicitude for your welfare which cannot end but with my life, and the apprehension of danger, natural to that solicitude, urge me, on an occasion like the present to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments which are the result of much reflection, of no inconsiderable observation, and which appear to me all important to the permanence of your felicity as a people." . . . "Observe good faith and justice toward all nations." . . . "Cultivate peace and harmony with all.—Religion and morality enjoin this conduct; and can it be that good policy does not equally enjoin it?" On December 30, 1799, sixteen days after George Washington's death, both houses of Congress resolved "That it be recommended to the people of

the United States to assemble, on the twenty-second day of February next, in such numbers and manner as may be convenient, publicly to testify their grief for the death of General George Washington by suitable eulogies, orations, and discourses, or by public prayers."²⁴

May 24, the birthday anniversary of former Queen Victoria, has special meaning for citizens of the United Kingdom, Dominion of Canada, Bermuda, British Guiana, Jamaica, the Bahama Islands, and other parts of the world that observe the anniversary as a legal holiday. Alexandrina Victoria's proposal and marriage to Francis Charles Augustus Albert Emmanuel, Prince of Saxe-Coburg-Gotha, on February 10, 1840, her fidelity to duty, and her excellent service in the interests of peace illustrate her greatness and nobility. This former Empress of India, the last of the House of Hanover to reign over the United Kingdom of Great Britain and Ireland, was the daughter of Edward, Duke of Kent. From the time of her birth at Kensington Palace in the year 1819 to the time of the death of King William IV on June 20, 1837 she led a quiet life, but was proficient at singing, dancing, riding and archery. On June 28, 1838 splendid ceremonies connected with her coronation occurred at Westminster Abbey. She was economical, paid off her father's debts and gave additional silver plate to his largest creditors. She helped to make life at the English Court a life of purity and virtue, gave close attention to the education of her children, was a person of much piety and faithful to the interests of Great Britain. On December 14, 1861 her husband, sometimes called Albert the Good, died. A few days before his death he suggested changes in what was adopted as a note sent to the United States regarding seizure of southern Confederates on British ships during the American Civil War by Northerners, and thereby probably averted war between England and the United States.

Victoria was the author of a book entitled "Our Life in the Highlands" and a similar publication that describes happy days spent with her husband. Numerous books and works of art record her influence upon mankind.²⁵ A beautiful park named for former Queen Vic-

²⁴ From "Life of George Washington" by Washington Irving; published by George P. Putnam.

toria on the Canadian shore near Niagara Falls is an excellent place from which to view both the American and Horseshoe Falls. Leaping water from four great lakes races down upper rapids toward a precipice within view of the spectator, and changes from green to white as it bursts into smoky spray beneath blue sky. The eager flood dashes between sun-kissed crags to the brink, falls perpendicularly for more than three seconds, and meets rocks below with a furious crash like thunder. Millions of particles rebound and rain upon a boiling gulf before contracting for a swift descent through the gorge to a mighty whirlpool and Lake Ontario. On moonlight nights the upper rapids reflect silvery rays that outshine twinkling stars, and majestic trees triumphantly wave from steep shadows.

Among the birthday anniversaries of persons most celebrated in Latin-America is that of Simon Bolivar, sometimes called The Liberator. This General and former President of a union of several northern countries of South America helped Venezuela and other nations throw off the Spanish yoke. He hoped for a United States of South America, but Peru, Ecuador, Colombia and Venezuela fell apart. Imagination backed by courage of conviction characterized both Columbus and Bolivar. The inhabitants of Venezuela and parts of some other countries celebrate the latter's birthday as a public holiday. Simon Bolivar was born at Caracas on July 24, 1783, but his parents died while he was young. He inherited much wealth and obtained an education in Spain where he married at the age of eighteen. He was the strong leader of a party opposed to Spanish rule in South America, exercised intelligently a commanding influence over many associates, and fought several battles including Boyaca and Carabobo. In the battle of Carabobo his military forces combined with those of General Paez, completely defeated royalist troops, and brought about the end of Spanish domination in the north. In the year 1825 he was declared "perpetual protector" of Bolivia, which was named after him on August 11 of that year, and at one time was President over what are now parts of Venezuela, Colombia, Bolivia and Ecuador. His work for the cause of South American independence was similar to that of the

²⁵ Reference: "Daughters of Genius" by James Parton.

Argentinan, General José de San Martín, sometimes called the Ulysses S. Grant of South America, who with Bernardo O'Higgins brought about the independence of Chile and Peru; Bernardo O'Higgins was the son of Ambrose O'Higgins, a former Viceroy of Peru and native of Ireland. Francisco Miranda had attempted to do part of what Bolívar accomplished, but died before his plans matured.

Simon Bolívar lived at the time of a few other famous South American Generals; as, Antonio José Sucre, the hero of Ayacucho and José Artigas ("Dictator of Uruguay"); and was the forerunner of many famous Latin-American persons; as, General Manuel Belgrano, General Francisco Morazan, General Juan José Flores, General Gerardo Barrios, General Urquiza, Brigadier-General Bartolme Mitre, Juan Antonio Alvarez de Arenales, Martín Guemes and Ignacio Warnes. Although inhabitants of some Latin-American countries on America Day or Discovery Day recall the names of famous explorers or pioneers; as, Sebastian Cabot, Juan Díaz de Solís, Amerigo Vespucci, Vincente Pinzon, Alonzo Ojeda, Martín Affonso de Souza, Pedro Alvarez Cabral, Father Anchieta, and Christopher Columbus, the birthday of Simon Bolívar is one of the most celebrated birthday anniversaries.²⁶

A lifelong friend of George Washington from the early years of the American Revolution, and a man that won the firm affection of Americans, was Gilbert Motier, Marquis de Lafayette, born at Auvergne in the year 1757. His birthday anniversary, the sixth of September, is also the anniversary of the First Battle of the Marne, which occurred in the year 1914. In several States people observe the sixth of September as Lafayette Day, although not usually as a public legal holiday.

Full of generous sympathy for America at the time of the Revolution, Lafayette secretly chartered and freighted a ship, "La Victoire," sailed to South Carolina with Baron de Kalb and other able military officers and men, met a patriot of French descent named Major Huger, went to Philadelphia, presented himself and friends to Congress and asked for a commission. By a resolution of Congress on July 31, 1777 his services were accepted and he was

²⁶ Reference: "Industrial and Commercial South America," by Annie S. Peck; published by E. P. Dutton Company.

given the honorary title of Major-General on Washington's staff. He had excellent judgment, courage and energy. His saddle ride of about seventy miles from Portsmouth (R. I.) to Boston (Mass.) on August 28, 1777 is occasionally recalled. In the year 1779 this famous man returned to France, zealously championed the American cause, and came again to America in 1780 with news that an army under the eminent Rochambeau would soon arrive with a larger fleet. His incorruptible nature showed itself during the French Revolution in which he took a part not less prominent than that of Mirabeau (G. H. de Riquetti, whose birthday is March 9). Both royalty and common people trusted and liked him. He was appointed Commander-in-Chief of a national guard composed of several millions of French citizens, and more than once saved members of former French royalty from brutal murder. The French National Assembly adopted a declaration by him concerning the rights of man that contains some principles described in other words of American Declarations of Independence. Several of the persons previously mentioned are further described in following chapters.

CHAPTER IV.

Battle Days and Memorial Days.

Like wreckage in the pounding surf,
Like blaze from cannon bright,
Like fish upon an angry shore,
Like passing ship at night
Mad mortal moves, while fleeting time
Makes heartbeats wax and wane,
But living souls with flowers fill
Loved hands outstretched in vain.

It has been intimated that all important settlements in human affairs have been determined by force. The mere fact that the anniversaries of several battles have been celebrated as public holidays by a considerable number of persons indicates that at least a few of the battles had beneficial effects upon the people or governments in question. Possibly a distinction should be made between people and their government, however. The stronger underlying characteristics of the Chinese, for instance, who have been viewed as weak in military circles, do not appear to have been much changed by frequent changes of government, and many admirable features of the ancient Chinese civilization have no doubt survived apparent lack of governmental force.

The battle of Carabobo, whose anniversary is observed as a legal holiday on June 24 in Venezuela, was briefly described in connection with Simon Bolivar in the preceding chapter. In the chapter concerning Pioneer Days also a Sam Houston Memorial Day on March 2 is mentioned in connection with the Texan fight for independence from Mexico before Texas was admitted to the United States of America, but San Jacinto Day, which is celebrated in Texas as a public holiday on April 21, is the anniversary of the deciding battle of this war. The following battle days, insurrection days, and revolution days are observed as public holidays in one or more countries including the one mentioned within parentheses: Battle of Rivas Day

(April 11 in Costa Rica),²⁷ Cinco de Mayo (May 5 in Mexico to commemorate a battle or "Triumph of 1862" with French), Lenin Bolshevik Triumph of 1917 (November 7 in Soviet Russia), Boyaca Day (August 7 in Colombia), Dos de Mayo (May 2 in spots; as, parts of Brazil, Spain, and Uruguay; recalling Spanish Insurrection of 1808, when Napoleon played a hand in Spain), Taking of the Bastille or "Confraternity of People Day" (July 14 in such places as French Togo and Madagascar; see chapter 7), Communist Insurrection of 1871 (March 18 in parts of Soviet Russia), Battle of Kosovo (June 28 in parts of Yugoslavia)²⁸ Revolution of Baire and Yara, "Triumph of 1868" (February 24 and October 10, respectively, in Cuba), Battle of Iquique (May 21 in Chile), Las Piedras Day (May 18 in Uruguay), Pichincha Day (May 24 in Ecuador), Triumph of 1871 (June 30 in Guatemala), and Revolution of 1917 holiday (March 12 in parts of Soviet Russia). Although a somewhat imaginative traveler is rumored to have once claimed that a certain place was red with lobsters, more shores have been reddened by human blood.

Inhabitants of New Orleans, Louisiana, observe as a public holiday on January 8 the anniversary of the battle of New Orleans to commemorate Andrew Jackson's victory on January 8, 1815, and dwellers in the vicinity of Boston, Massachusetts, still keep Bunker Hill Day on June 17. Various organizations sometimes celebrate by banquets or otherwise the anniversaries of different battles. At least one section of the British Empire Club, for instance, observed the 118th anniversary of the battle of Trafalgar (October 21, 1805) as Trafalgar Day on October 20, 1923; when the anniversary of an important event happens on Sunday it is not unusual to celebrate it on the nearest Saturday or Monday, and in such places as parts of Europe the day between a Sunday and a legal holiday falling on Friday or Tuesday is often observed as a holiday. Even in parts of French insular possessions in America a Saturday, Sunday, or Monday Feast Day in connection with La Pucelle d'Orleans (Jeanne d'Arc) occasionally takes place, if the anniversary of the famous

²⁷ Reference: "Anglo-South American Handbook" (Edited by W. H. Koebel); The Macmillan Co.

²⁸ Reference: "The Europa Year Book; published by Harper and Brothers.

battle of Orleans (May 7) or "St. Joan's Day" falls on a Friday or Tuesday.²⁹

Other communities or organizations have celebrated Clive's Victory in India (January 2, 1757), Battle of the Boyne (fought in Ireland on July 12, 1690), Battle of Crecy (August 26, 1346), St. Jacob's (battle fought near Basle, Switzerland on August 26, 1444), Monte Caseros Day (February 3 in parts of Uruguay), First Battle of the Marne (September 6 in such places as parts of France), Victories of Zehsis (and Ziska-Czenk at Berne on June 22, 1476) in parts of western Europe, Vittoria Day (October 30, 1918), General William Walker's holiday (occasionally May 1 in Costa Rica),³⁰ Granson-Neuchatel (March 1, 1476), Beginning of Meuse-Argonne offensive (September 26, 1918), Battles of Aisne and St. Mihiel (September 12, 1914 and 1918; see chapter 13), Neuve Chapelle (March 10, 1915), Guy Fawkes (Head of Gunpowder Plot) Day on November 5 in parts of England, Ypres and Yser (October 17, 1914), Nile (August 1, 1798), St. George's Day (September 10, 1798, near British Honduras), Champagne (September 25, 1915), Somme (July 1, 1916), Vimy Ridge (April 9, 1917), Verdun (December 15, 1916), Tsing-tau (November 7, 1914), St. Hilaire (October 11, 1918) and historic days of a similar nature. Events connected with wars against despotism always have awakened the popular mind, and free institutions have seemed of most value when threatened by tyrants.

British abolition of slavery (1838) is celebrated by a holiday in such places as Jamaica on August 1, but on August 2 in case the first is Sunday. Although a "Friendship Day" in several locations on the first Monday in August occasionally coincides with the holiday, the "Second of August," which is a holiday in many countries in some years, is the anniversary of not only the Austrian and British victory at the famous battle of Blenheim (August 2-13, 1704, or "old-style" August 13 of part of eighteenth century) but of the noteworthy skirmish between French and Germans the day before Germany de-

²⁹ Reference: "Bank and Public Holidays Throughout the World"; Guaranty Trust Company of New York.

³⁰ Reference: "History of The Latin-American Nations" by William Spence Robertson; published by D. Appleton and Company.

clared war on France in 1914, and of the French victory at Soissons in 1918. Both John Churchill, or the "Duke of Marlborough," and "Prince Eugene" gained fame at the battle of Blenheim, but several battles have decided at least temporarily issues between races or governments as important as "Medes and Persians" before Marathon (490 B.C.).

In his well-known book entitled "The Fifteen Decisive Battles of the World" Edward S. Creasy writes that "Before Marathon was fought, the prestige of success and of supposed superiority of race was on the side of the Asiatic against the European." Although monarchies have been considered the most effective in war, forceful supremacy has depended much upon such factors as the character of leadership and the health or spirit of the people. Some governments have won nominal victories at the expense of numerous trained fighters whom they could not afford to lose. Continued application of military force has drained treasuries and wasted people's energies. This force sometimes has required much training; even the strongest persons often spend time in at least early life at the mercy of stronger individuals or organizations, notwithstanding the prized settlements by force in later life. But powerful savage tribes have been completely wiped out by contagious diseases. Consideration of the fact that such creatures as song sparrows and cattle have survived thick-skinned monsters of the past lends weight to the question of whether or not usefulness and fitness for circumstances at hand are more powerful than force of the commonly accepted meaning.

Only a comparatively brief list of battles is necessary to show that several of the strongest forces or nations have experienced reverses as well as successes in war. Among celebrated battles of previous years, for instance, are Agincourt (October 25, 1415), Austerlitz (December 2, 1805), Bosworth Field (August 22, 1485), Cantigny (May 28, 1918), Charge of the Light Brigade (October 25, 1854), Constitution vs. Guerriere (August 19, 1812), Cowpens (January 17, 1781), Dover Strait (November 29, 1652), Ladysmith (January 6, 1900), Lake Erie (September 10, 1813), Hastings (October 14, 1060), Hohenlinden (December 3, 1800), Jutland (May 31, 1916), Lutzen (November 16, 1632), Navarino (October 20, 1827), Orleans (May 7, 1429), Port Arthur (January 2, 1905),

Pultowa (July 8, 1709), Santa Cruz (April 20, 1627), Sedan (September 1, 1870), Valmy (September 20, 1792) and Waterloo (June 18, 1815).

The opening battle of the American Revolution was Lexington, whose anniversary is legally observed as Patriots' Day on April 19 in Maine and Massachusetts. According to rules of the Sons of the American Revolution this is one of the days for displaying the national flag of the United States. Who has not heard of Paul Revere's Ride in 1775, a few hours before that fight? In Vermont the anniversary of the battle of Bennington is observed as a public holiday on August 16 inasmuch as it commemorates the victory of soldiers under John Stark over the British expedition into Vermont on August 16, 1777. At various places in at least some previous years celebrations have been held for the anniversaries of the battles of Princeton (January 3, 1777), Saratoga (October 17, 1777), Yorktown (Surrender on October 19, 1781), and a few engagements mentioned in chapters 5 and 7.

Citizens of Maryland observe an Old Defenders' Day as a public or legal holiday on September 12 in commemoration of the battle of Baltimore (1814) at Fort McHenry. Upon this occasion in the War of 1812 Francis Scott Key, who was a prisoner on a British man-of-war, was inspired to write the words of "The Star Spangled Banner," for he saw that the flag was "still there" amid the flash of guns.

The fifteenth of February is sometimes called Maine Day and sometimes "Spanish War Memorial Day," for on February 15, 1898, immediately preceding the Spanish-American War, the United States battleship Maine was destroyed by an explosion while lying in the harbor of Havana. The battle of Santiago (July 3) and the naval battle at Manila Bay (May 1) happened in the same year; at the beginning of this naval battle former Admiral George Dewey is supposed to have pronounced the famous words: "You may fire when ready, Gridley." Perhaps, as Will Rogers has predicted, "We'll have wars as long as men look good in uniforms," but at least one army chaplain returning to America from the front after the Great War made statements supporting the opinion that absolutely nothing will excuse Americans from getting into a war again. Since the Modoc Indian War (November

29, 1872) few local military troubles so serious have arisen.

Several celebrated persons came into prominence, as mentioned in the preceding chapter, during battles of the American Civil War. Both battles and memorial days sometimes seem to illustrate as much as the sprouting of seeds from ground, the flight of butterflies from caterpillars, or the renewal of blood and cells within bodies, that change characterizes life. If some artists were obliged to paint the same picture over and over again according to a fixed "rule of thumb," how long would their "inspiration" endure? It is the real life, the activity of heart or body, the variety within life, or even the spirit and mind, that numerous persons, whether in the minority or not, wish would endure. One of Abraham Lincoln's favorite poems is that by William Knox entitled, "Oh, Why Should the Spirit of Mortal Be Proud," in which occur the words:

"To the life we are clinging our fathers did cling,
But it speeds from us all like the bird on the wing."

Such leaders in war and peace as Ulysses S. Grant at times have appeared to attain success and popularity, however, by fighting "it out along this line if it takes all summer." Practically the only serious objection to the theory that all persons should strive to inject inflexibility of purpose into changing human affairs appears similar to an argument occasionally voiced against despotism, viz.: that although a reliable leader may be desirable at least temporarily there are definite chances according to laws of probabilities that several persons will choose unworthy aims; probably few women like to see even a headstrong man in the wrong voluntarily dash himself to pieces against the unrelenting stonewall of progress, fate, or whatever it should be called. The battle of Gettysburg (July 1-3, 1863) prompted Abraham Lincoln's famous Gettysburg address of which the following is an extract:

"It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of

freedom, and that government of the people, by the people and for the people shall not perish from the earth."

Mrs. Julia Ward Howe expressed somewhat the same spirit in her "Battle Hymn of the Republic," from which the following is a quotation:

"He has sounded forth a trumpet that shall never call
 'retreat,'
He is searching out the hearts of men before His judgment seat,
Be swift my soul to answer Him; be jubilant my feet;
Our God is marching on."

Among other important battles of the American Civil War were Antietam (September 17, 1862), Bull Run (first battle on July 21, 1861), Chancellorsville (May 1-3, 1863), Chickamauga (September 19-20, 1863), Cold Harbor (June 1-4, 1864), Fredericksburg (December 11-14, 1862), Lookout Mountain (November 24, 1863), Monitor vs. Merrimac (March 9, 1862), Olustee (February 20, 1864), Shiloh (April 6-7, 1862), Spottsylvania (May 8, 1864), Stone River (December 31, 1862) and Wilderness (May 5-7, 1864).

The fidelity with which inhabitants of both northern and southern States honor the memory of their dead that fought in the American Civil War is of more than passing interest. Bodies of the Blue and the Gray lie buried in both northern and southern States, but processions and flowers find the way to their graves when trees and plants are in bloom,—in most northern States and United States possessions on May 30; in Alabama, Florida, Georgia, and Mississippi on April 26; in North Carolina and South Carolina on May 10. All of these dates are usually public holidays in the States in question, but no national law of the United States of America regarding the date for celebrating Memorial Day has existed.

The idea of decorating graves and holding memorial services is of ancient origin. Cave dwellers had funeral rites that included the burying of implements (and toys in the case of children) with their deceased. Although there is considerable evidence that some of the earliest observances of a special Memorial Day at one date or another in parts of America took place in both Mississippi and Georgia, "The History of the Grand Army of the Republic"

appears to indicate that a Union observance on May 30, 1868, resulted indirectly from former Adjutant General Chipman's correspondence with a comrade that knew of people gathering in spring in Germany to place flowers on graves; while Commander-in-Chief of the Grand Army of the Republic former General John A. Logan approved suggestions concerning such a custom and issued "Order No. II" regarding the day for Grand Army services in decorating graves. Whatever the origins of the different memorial days, however, only a comparatively brief period between the northern and southern observances could have elapsed.

Before the erection of the Egyptian Sphinx and pyramids grief-stricken human beings marked in a substantial manner the resting-places of their dead, and buried articles of value with the bodies. Heart throbs, rather than forceful laws or authoritative creeds, seem to have prompted such times of observance; on such occasions no mortal designation of either a legal holiday or a special holy day appears to have been necessary. Sincere grief for loved ones has waged many valiant battles with exterior forces, however, even though intensive human sympathy has seldom extended much beyond near relatives and friends. Animals of several kinds courageously have faced death in defense of their offspring. Although some ancient cannibals apparently had little pity for strangers, settlements of all savage affairs were not based entirely on physical force. Indians vastly outnumbered early white settlers in America, and by concerted action probably could have exterminated them, but Pilgrims made treaties with Massasoit, who defended them. An Indian Day is observed to a limited extent on the fourth Friday of September in parts of America in some years. This day occasionally is confused with the beginning of Indian summer mentioned in the last chapter. The mere naming of a day is quite different from the procurement of general celebration of it by the public, but even in such places as parts of northern India memorial days or movable moon feasts of one or more days have been observed by certain religious sects at about the last of October. In American Samoa, not far from where Robert Louis Stevenson died on December 4, 1894, there is an annual Memorial Feast for departed relatives and friends also.

Inhabitants of a few Central American countries, South

American countries and islands in the West Indies observe Memorial days including May 13 (Act of 1888 Abolishing Slavery) in Brazil, April 21 (in memory of the part taken by Silva Xavier, or "Tiradentes," in the Minas Conspiracy of 1789) in parts of Brazil, November 2 ("All Souls Day") in parts of Mexico as well as parts of Asia, August 1 (in memory of the abolishment of slavery in the British West Indies in 1838) in Jamaica, March 22 (downfall of slavery on March 22-23, 1873) in Porto Rico, and occasionally May 30 or July 3-4 in parts of Central America and the West Indies. A General Holiday commemorating former President-General Gerardo Barrios has been observed on August 29 in El Salvador, and in the autumn of 1923 was celebrated in parts of Brazil a day for depositing wreaths and flowers at street corners and public places wherever persons had been killed by automobiles.

In Cuba the Death of (former General) Maceo, and those "who died for independence" is remembered on December 7. In spite of racial jealousies in some other places it is noteworthy that the idea of a Pan-America is progressing and that holidays observed throughout America are somewhat similar in nature, if not always on the same dates. Now and then one hears that a tone of "patronage" in the Monroe Doctrine (the hundredth anniversary of which was celebrated to a limited extent on December 2, 1923) prevents it from becoming wholly acceptable in southern portions of the continent, but to a greater extent than in some other locations interests seem to coincide. The anniversary of End of South African War (1902) is usually a holiday in at least parts of South Africa on May 31.

On February 28 in at least the year 1926 a National Day of Mourning to the memory of Germans killed in the recent Great War was observed by special exercises during not less than part of the day in such places as the Reichstag, and in several cities including Heidelberg and Elberfeld, where the anniversary of death of former President Ebert of the German Republic was also commemorated on Sunday, February 28. A Japanese Memorial Day for the First Emperor of Japan is held on April 3, and for former Emperor Tenshi Sama Meiji Tenno (1912) in parts of Japan on July 29-30. On Primrose Day, or the anniversary of the death of Lord Beaconsfield

on April 19, 1881, many persons in England have worn primroses. Not only on January 21, 1923, but on January 21-22, 1926, days of mourning for Nikola Lenin (Vladimir Ilyitch Ulyanoff, "the father of Bolshevism") were publicly observed in many parts of Soviet Russia, and numerous offices were closed during these days. The deaths of a few other national characters have prompted widespread public signs of sincere grief. Several persons still remember the numerous black draperies, gloomy faces and atmosphere of depression the day following the assassination of Abraham Lincoln (April 15, 1865), for instance.

Zrinjski Frankopan Day in some years is observed on April 30 in parts of old Slavonia in memory of Peter Zrinjski and Christopher Frankopan, who were two of the most prominent Hungarian-Croatian magnates executed in 1671 for conspiring to overthrow the Hapsburgs. Anzac Day was constituted a national holiday in New Zealand in the year 1920; it has been observed in recent years on the twenty-fifth of April in parts of Australasia and Australia (including Canberra) and on the following Monday in other parts (portions of Tasmania, etc.) The word Anzac, known in the War of 1914-1918, is composed of the initials of "Australian—New Zealand Army Corps." A Portuguese Memorial Day usually is held on January 31 in memory of all who fought and died to establish the Republic of Portugal (at such places as Oporto in 1891), and in parts of Switzerland March 1 is set apart for the Heroes of Granson-Neuchatel. Although ether was first used on March 30, 1842, representatives of some medical societies have called October 16 "Ether Day" (as in the year 1925) in memory of several physicians, including Jackson, Morton, Warren, and Wells, who developed ether.

Ching Ming, or Festival of the Tombs, has been observed in such places as parts of China, old Cochin-China, and even the East Indies on April 5 in recent years, a date in the fifth of twenty-four old solar periods in corresponding years on a Chinese calendar. Some Chinese lay flowers on graves at the beginning of winter solstice in the Chinese lunar year mentioned in connection with seasonal festivals in the first and last chapters, but Confucius Memorial Day (anniversary of death of "Mou"—about six months earlier than the birthday an-

niversary mentioned in third chapter) usually occurs a day or two after the full moon at the middle of the second lunar month of Chinese calendar; as, March 28, 1929; in some places. Another Memorial Day during which Buddhists in such places as parts of Indo-China occasionally place Chulan flowers (similar to those used for perfuming Chinese tea) on graves corresponds to the twenty-third day of the third month of the same calendar. In parts of Siam where the Gregorian calendar is used memorial days have been held for former King Paramindr Maha Chulalongkorn (who suppressed slavery and died on October 23, 1910) and former King Rama VI (who died on November 26, 1925; see chapter 3). A Taziyah Shrine Memorial has been held in such places as parts of Burma at about the full moon of autumnal equinox; as, October 29, 1928 and 1947; and a Memorial Day among Buddhists in such places as Nepal on a date corresponding to the twenty-third day of the month Chaitra mentioned in the first and fifteenth chapters.

Many Parsees in such places as western India observe a Farvardin Day for departed souls on the tenth day of their eighth month (about April 12 for one sect in recent years, but see chapters 1 and 15) at which time they visit their cemeteries or parks surrounding high towers for the dead. Probably all religious sects hold memorial exercises at one time or another, but memorial days are not confined to religious sects. A Nebi Musa or Pilgrimage to Jerusalem and the alleged tomb of Moses near Jericho is supposed to have originated with a Turkish Sultan that desired to avoid the possibility of an uprising in the vicinity of Jerusalem during Easter holidays, for it commonly takes place among several thousands of Moslems during the six days following the middle of the Jewish month Nisan (April 15-21, 1927, for instance) at about the time of the Passover mentioned in a following chapter, and is not usually regulated according to the calendar of the orthodox Mohammedan religion. Although the Martyrdom or "Magdouriyet" of Mahomet's son-in-law Ali occurred on January 23, 661 A.D., the anniversary usually happens at a different Gregorian date each year; not only this Mohammedan observance but the anniversaries of the death of Fatimah ("worshipful daughter of Mahomet"), of Mahomet ("The Prophet," mentioned in third chapter), and of a few Mohammedan "Imaums" or

priests are described by the corresponding Gregorian dates in the first or fifteenth chapters, and for several years in the chronological preface.

As at least one Memorial Day in the United States of America originated in southern States it seems appropriate to describe the stone mountain in Georgia on one side of which the carving of a gigantic Confederate Memorial was begun after the Great War. For many weeks a writer lived within twenty miles of this enormous hill of solid granite without knowing that it existed. As friends in neighboring States were interested in learning about the welfare of the northern branch of their family they did not mention a proposed sculpture on that huge mound that would serve as a colossal monumental panorama, possibly a mile long, to commemorate heroic deeds of the Confederate armies. While studying a map of Georgia the name, Stone Mountain, induced him to make an investigation. A few days later a native of the southern coast extended an invitation to go the following Saturday for a mountain climb.

Saturday dawned with clear sky upon adventurers filled with anticipation and enthusiasm. They reached the State House in Atlanta thirty minutes before the car was ready to leave, but decided to spend half an hour inside of the building. Upon an upper floor was a museum containing minerals, stuffed animals, plants and odd relics. A pelican from the coast stared at visitors through stony eyes. Within a large glass case was an enormous cotton plant bearing more than one hundred bolls of white cotton. Various specimens of granite leaned against walls, which were also of granite. Halls of legislature showed unmistakable signs of use, and several portraits of famous men adorned the walls. Other interesting objects suggested another visit when time for careful inspection could be obtained.

The sightseers departed from the building in time to catch a car, and soon were travelling northeast. The exhibit at Atlanta had filled the writer's mind with thoughts of wealthy natural resources. Relics within the glass cases had told brief tales of mighty human endeavor. Wrapped within the inanimate objects were stories filled with sentiment, and symbolized within the manufactured articles was abundant reason for belief in the fast progress of human development. He thought of unseen pos-

sibilities in the country at each side of the car. Perhaps that clay at the left of the road could give the proper consistency to bricks and pottery; perhaps that peach orchard could yield the owner a small fortune; perhaps that field could produce cotton plants as large as those seen in the museum.

More than an hour would elapse before the car could reach Stone Mountain, but he began to look ahead for the hill of muscovite granite said by his companion to be the largest in the world. He discussed the uses of the stone, and determined the names of some of the cities and buildings to which local granite had been shipped. It was much used for building purposes, and took an excellent finish. Plans were ready for the erection of gigantic scaffolding against a steep side of the mountain for the use of sculptors that would carve from the stone mounted Confederate horsemen fifty or more feet in height. This sculpture would be a permanent memorial, and would include representations of former Confederate General Robert Lee³¹ and former Confederate President Jefferson Davis. Civilized man probably had not known before the year 1818 that this immense rock existed, although it was only sixteen miles from Atlanta. It had belonged to two gentlemen of the town of Stone Mountain, who allowed visitors to climb to its summit and view therefrom nearly three-fourths of the "Cracker State." Parties of young persons sometimes climbed the hill on moonlight nights to watch from the summit the grandeur of surrounding country.

At length the rock of more than three miles circumference appeared in the distance, rising for about six hundred and eighty-six feet above the surface of the surrounding plain. Trees and shrubs had sprung from fissures in the stone, and the granite seemed to glisten in the sunshine. Shaded portions appeared of a purple hue. This was not a bare lump of stone; it stood like a rock of ages blending beautifully with the landscape. From dark earth it rose toward white clouds, its color gradually changing from green and brown at the base to light gray at the top. As the car turned a curve it vanished from sight.

³¹ Reference: "General Lee" by Fitzhugh Lee; (D. Appleton & Co.)

Passengers began to adjust clothing for a trip up the mountain. One of the two companions seized his camera and indicated that they would alight at the next stop. Soon they rolled into a small town and left the car. A few stores and signs lined the street leading to the foot of the mountain. As they were intent upon a climb the sightseers proceeded without delay. A well-trodden path over granite led between shrubs rooted in shallow soil deposited by winds. The ascent for many rods was gradual and demanded little exertion. It seemed like walking through woodland over an unobstructed path. One of the adventurers pointed to places from which granite had been taken. Weather had quickly caused the newly bared rock to harmonize with the old. In spite of a large quantity of stone that had been extracted there was little evidence of any appreciable change in appearance. Compared to the entire mass only one pebble from a million or more had been taken. The granite resembled that quarried at Concord, New Hampshire. One recalled what he had read concerning geology, and tried to picture in mind that time in the azoic age when heat was intense enough to burn muddy mixtures of quartz, mica and feldspar into fused masses of granite. After walking for about half a mile the sightseers approached steeper places that had been smoothed by numerous feet, but experienced little exertion at any part of the climb. It was expected that one day an automobile would traverse the path to the summit. Close to the top one of the travelers found some cactus from a root of which has sprung a larger house plant that occasionally produces a yellow waxy blossom.

Beautiful southern country studded with pine forests was visible in all directions from the wind-swept summit. With the aid of compass and map one could identify a few cities and towns. The Chattahoochee River was clearly visible toward the northwest; and the Ocmulgee, Oconee and Flint Rivers were discernible in the south and east. Not far away rose the Blue Ridge mountains of northern Georgia. Upon a high level near this range many thousands of apple trees were then growing in cultivated orchards. Among those mountains water was driving hydroelectric machinery far beneath the crest of Tallulah Falls. Having a feeling akin to that with which Balboa first stared at the Pacific when "all his men looked at each other with a wild surmise—silent, upon a peak in Darien"

the traveler gazed at the beautiful expanse. Non reductio ad absurdum! There lay the country of which he had heard relatives speak when a boy. How delicious had seemed the fruits and sweet potatoes brought to northern kin! From the region extending toward the south cousins had shipped large pecan nuts. In the country below were cotton, corn, wheat and oat fields. Why not spend hours watching the landscape?

As the traveler had not seen half of Stone Mountain he joined his companion for a walk about the wind-swept summit to inspect the mountain from all sides. Possibly to prevent a lapsus memoriae, or whatever it should be called, a kind stranger offered to take a photograph of the two adventurers standing upon the topmost peak. Owing to the psychological effect of trying to appear like a bulldog about to jump on a rat the picture was not a failure; some faces appear silly when grinning at a camera. The north side of the large hill was almost perpendicular. To fall from this precipice probably would mean annihilation, but a wooden railing was close to the edge, and steep steps descended in zig-zag fashion to a road far below. The travelers did not use the steps, for they had been pronounced unsafe.

A tiny automobile and moving figure appeared in the road far below; a few houses seemed to be of the correct sizes for small dolls. Two or three sightseers felt too timid to look down from the height, and dizzily drew back from the edge. Will airplanes ever teach the multitude to be unafraid under such circumstances? Some names were carved upon a wooden railing and rock in the vicinity. Here and there upon the summit were loose boulders. If a boy had given sufficient impetus to one of these spherical stones it would have attained a dangerous velocity before reaching the plain. Moss and plants grew in crevices. What an excellent site for a weather observatory! The traveler wondered whether or not it would pay farmers and business men of Georgia to secure more reliable weather forecasts by arranging for the transmission of predictions by radiotelegraphy.

While descending, the adventurers roamed from a beaten path to investigate natural growth and obtain an unobstructed view of land at each side. What queer shapes some gnarled evergreen trees had chosen! Like ponies these trees seemed to have been stunted either by

exposure to wind or lack of nourishment. About halfway down the mountain was a small shed kept by a dealer in soft drinks. Here the adventurers quenched their thirsts, but fear of missing the next car to Atlanta caused them to make the remainder of the descent on the run. From rock to rock they leaped, and finally reached level ground with the happy feeling of persons that have successfully completed a long cross-country run.

From a restful seat in the car they turned to gaze once more at the familiar hill. How many years would elapse before that great rock would present to the eye the sculptured forms of gigantic military horsemen? As the car turned a corner it vanished from sight, but that night the traveler could think of nothing except events of the day and the wonderful objects of which only a few days previously he had been ignorant. Taking a pencil and paper he computed the approximate number of cubic feet of granite in the mountain. About one hundred times as much stone by weight as that in the Egyptian limestone pyramid of Cheops! As the pyramid of Cheops employed one hundred thousands of men for twenty years it was a simple matter to determine the approximate time required to quarry all of the granite in Stone Mountain at the same rate of speed. More than enough granite to pave all the roads in the world! How strong seemed the interior of the world to prevent that stupendous weight from sinking through the earth's crust! Natural forces at work during the cooling of the earth may have accomplished what a million men could not do by hand in years!

Thoughts of the beautiful mass of granite did not leave the writer's mind the following week, for he went to a voluminous library and read the few available brief newspaper articles describing the proposed Confederate memorial and a distinguished sculptor, Gutzon Borglum, whose designs at first approved by the United Daughters of the Confederacy were later supplanted by those of Augustus Lukeman. He found two books containing short paragraphs about the size and location of the mountain, but was unable to find a book that described it fully. He learned that hills of more than two thousand feet in height are usually called mountains. Probably few persons have seen mountains that rise alone from a plain; Emerson described a mountain of this type when he wrote about Monadnock. The writer planned to visit the won-

derful granite rock a few weeks later, but rain prevented. He questioned his friends in Alabama and southern Georgia about it, but learned little more than he already knew. Gradually he realized that natural objects appear most marvelous to those that approach them uninstructed regarding their wonders; and that realization may disappoint if expectation mounts too high.

In the United States are several national memorials. The bodies of about four hundred thousands of soldiers of the Civil War, including more than ten thousands of Confederates, lie in the many national cemeteries of which Arlington is probably the most famous. On a portion of the beautiful grounds at Arlington Cemetery comprising more than four hundreds of acres in Virginia is an amphitheatre where services are held on Decoration Day. There is a temple of fame, a monument to the Unknown Dead, headstones that seem to extend in endless lines, bronze tablets inscribed with Theodore O'Hara's verses entitled "The Bivouac of the Dead," and in Arlington House a framed copy of Abraham Lincoln's Gettysburg address, spoken at the dedication of Gettysburg National Cemetery on November 19, 1863. On the day that the Unknown Soldier of the Great War was buried in Arlington Cemetery a national holiday occurred.

Various nations have used names of their great men in connection with parks. In the State of California is General Grant National Park. In this park a sequoia tree named General Sherman is supposed to have existed long before Christ's birth and to be the oldest living thing. Many large national military parks help to protect trees and wild life. Among the famous ones are those at Antietam Battlefield, Maryland; Chickamauga, Georgia; Chattanooga, Tennessee; Gettysburg, Pennsylvania; Guilford Court House, North Carolina; Shiloh, Tennessee; and Vicksburg, Mississippi. Lincoln Highway is known to owners of automobiles from New York to San Francisco. Numerous persons visit the great tomb of former President Grant of the United States of America on Riverside Park, New York, climb the Statue of Liberty, and travel to Lincoln's birthplace in Kentucky or read his mighty Emancipation Proclamation. The ninth of February has been called Roosevelt National Memorial Day.

Paintings, sculptures, and music of Memorial Day interest are abundant. In a message to the American

Legion on May 26, 1921, former President Harding of the United States of America said: "Memorial Day marks our recognition of those who, from our national beginnings, have deserved the most that the Nation could give of gratitude and appreciation. It reminds us that in every generation, from Lexington to the Argonne, our valorous sons have well deserved the highest tribute that a Nation, fortified, defended, preserved, could give to them."

When hardy flowers bloom in hopeful spring
Above the sun-kissed soil and grasses green,
And vines of verdant ivy weave a screen
Where happy birds can hide their nests and sing,
Fair apple blossoms with the branches swing
In mellow warmth from heaven's sunny mien,
And limbs unfolding leaves with shifting scene
Their shades and shadows o'er the country fling
Then dawns a peaceful Decoration Day;
Then graves of sleeping soldiers seem to smile.
With solemn march men wend the time-worn way
To honor memory of men awhile
Who died upon their battlefields; and lay
Each wreath and laurel on a hallowed pile.

CHAPTER V.

Flag Days.

When a naval ship enters a port of any recognized foreign nation, where a fort or battery displays the national flag, or where a commissioned ship of war lies, she fires a first salute of twenty-one guns unless the salute cannot be returned, and displays the ensign of the nation saluted at the main during the salute. On some days; as, celebrated Armistice Days; it is not uncommon to unfurl flags of several nations, but citizens of each nation commonly demand that the place of honor be given to their own flag when at home. In the United States of America, for instance, is a Flag Day on June 14 for the special purpose of commemorating the anniversary of the Stars and Stripes.

As the world progresses citizens learn more concerning the meanings not only of their own flag but of other flags. In Angola, Cape Verde Islands, Mozambique, Portugal, and even parts of Guinea, Timor and other Portuguese colonies a Flag Day for commemorating the independence of Portugal from Spain in 1640 occurs on December 1. The Republic Proclamation Day mentioned in the chapter concerning Constitution days as celebrated in Brazil on November 15 sometimes is called a Flag Day. Notwithstanding the introduction at Bloemfontain of an Assembly bill concerning the adoption of a new national flag with no Union Jack, a Union Day is much celebrated in the Union of South Africa on May 31. Inhabitants of several countries observe national feasts, some of which are briefly described in following chapters, during which there is much display of their national flags; as, Great Lebanon Flag of 1920 Day on September 1 in the Lebanese Republic.

Early European guilds showed flags displaying miscellaneous symbols of their trades; as, anvils, keys and shoes. Ancient Egyptians exhibited representations of their sacred animals worshipped as deities. England for several centuries had a national banner consisting of the

red cross and white field of her patron Saint George. With even more enthusiasm than the anniversary of the German Constitution mentioned in the seventh chapter is still celebrated by many German Nationalist War Veterans, etc., on January 18 the Birthday of the German Empire and a flag closely associated with both Prussian events of 1701 and the Imperial Proclamation of 1781. In mediaeval times were flags displaying paintings or embroideries of various saints. The monks on the arms of the ruling house of Grimaldi in Monaco represent Francis Grimaldi and the followers that captured Monaco while disguised as monks in January of the year 1297³² (see chapter 7). Flags formerly distinguished tribe from tribe, and nation from nation. In America before the adoption of the national flag, were several forms of flags used by individual colonies and militia regiments. A flag said to have been designed by Benjamin Franklin represented the colonies in the form of a snake cut in pieces that bore the words, "Unite or Die." Another banner bearing the words, "Don't Tread On Me," represented a rattlesnake coiled ready to strike. Emblems representing more of the true and the beautiful have survived dragons and other mythical objects. Beneath the rush and tumble of business is a longing for the life of the spirit that often expresses itself in mottoes of both religious and national importance; as, "In God we trust."

The world has produced so many celebrated persons; as, Abraham, Asoka, Bacon, Cook, Cromwell, Dante, Goethe, Laotze, Socrates, Solyman, and Wilson; that every day would be a holiday if one should observe to the fullest extent the birthday anniversaries of all of the distinguished statesmen, prophets, pioneers, patriots, and men of genius; but it appears feasible to display flags on flag days and the birthday anniversaries of those persons of national importance whom the people desire to honor without making more legal holidays than now exist. In the United States of America only a few holidays; as, Washington's Birthday, Christmas Day, and Independence Day; are observed as legal holidays in all of the States, Territories and possessions. Flag Day (June 14) and Constitution Day (sometimes September 17, but see

³² Reference: "Monaco and Monte Carlo" by Adolphe Smith; Grant Richards, Ltd.

chapter 16) are not usually public legal holidays, although display of the national flag occurs on Flag Day in a large part of the Union. In the year 1896 a "Flag Day" was observed in several cities on October 31. Patriot's Day (April 19) and the birthday of Thomas Jefferson (April 13) are observed as public holidays in a few States only.

Previous to the American Declaration of Independence of July 4, 1776, John Paul Jones had hoisted on the ship "Alfred," probably as early as December 3, 1775, a flag having thirteen red and white stripes. The evidence seems insufficient to justify a positive statement concerning the exact design on the blue canton of this banner, although there are some grounds for believing that it resembled the "British Union Jack." It is certain that no stars were on it, and it is improbable that it bore a representation of the pine tree shown on some earlier colonial banners. As a similar flag was carried by the fleet under Commander Esek Hopkins when it sailed from the Delaware Capes on February 17, 1776, the idea of thirteen alternate red and white stripes appears to have found an early welcome in naval circles. What is sometimes called the "Grand Union Flag" or the "First Union Flag" was of a similar pattern, and waved over George Washington's headquarters at Cambridge, Massachusetts, in the first week of January, 1776, before the Declaration of Independence was made. In some respects this flag was similar to the Washington family coat of arms. The British Union alone was not used by Americans after the year 1776. Although flags having red, white, and blue stripes were seen flying over Dutch ships, republican banners having seven alternate red and white stripes appeared in such places as New Netherland.

Colors of both the British and Dutch flags were united in the American Stars and Stripes, supposed to have appeared on a flag used at a fort in New York as early as August, 1777. In a pamphlet, "History of the United States Flag," issued by one of the auxiliary societies of the Colonial Daughters of the Seventeenth Century and compiled by a former President thereof is a statement that the idea of the stars and their grouping "probably came from the Colonial banner for Rhode Island." Rhode Island regiments entering the American Revolution in 1776 carried regimental flags having thirteen stars; the colors of later Rhode Island State flags of which the anni-

versary is occasionally held to be March 30, 1877, were somewhat different, but the thirteen stars were retained. Samuel C. Reid was one of the designers of the American Stars and Stripes. At a house in Philadelphia where "Betsy" Ross made this flag can be seen many interesting exhibits pertaining to it.

Flag Day in the United States of America is the anniversary of the resolution passed by Continental Congress on June 14, 1777: "That the flag of the United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white on a blue field, representing a new constellation." On June 14, 1771, Lafayette arrived in America. The present official flag of the United States bears, instead of the thirteen stars, forty-eight stars arranged in six rows of eight stars each; one star for each State in the Union. This flag flies at full staff on the Fourteenth of June and on many other days of national importance. Although it flies above the national Capitol day and night, at other places where displayed it is usually hoisted at sunrise on the proper days and lowered at sunset. According to rules formulated by the Sons of the Revolution, "The days on which the national emblem should be shown at full mast are": Flag Day, June 14; Independence Day, July 4; Washington's Birthday, February 22; Lincoln's Birthday, February 12; Evacuation Day, November 25; Anniversary of the Battle of Lexington, April 19; Anniversary of the Battle of Bunker Hill, June 17; Anniversary of the Battle of Saratoga, October 17; Surrender of Yorktown, October 19; Memorial Day, May 30, from noon to sunset. They add a footnote to the effect that the flag should be shown at half staff from sunrise to noon on Memorial Day. As these rules were formulated before the recent armistice they are now probably subject to some revision. On the Armistice Day observed in parts of America on November 11 the flag usually flies at full staff from sunrise to sunset in many places, although it was kept at half staff on that anniversary of the armistice during which happened the burial of the Unknown Soldier. The day the British armies evacuated New York (November 25) has been confused with the time they evacuated Boston (March 17, 1776).

In Iceland a Merchant Flag of 1915 holiday recently has been observed on June 17. The proper use of flags has been the theme of many writings by members of

patriotic organizations. Numerous residents within States that observe Columbus Day, Labor Day and a few other anniversaries as legal holidays hoist their national flag on those days. "Grand Army Flag Day" has been celebrated by northern veterans of the American Civil War on February 12, the anniversary of Abraham Lincoln's birth. Inhabitants of colonial possessions of the United States of America hoist the Stars and Stripes on their respective "Occupation Days" further described in the seventh chapter. The same flag flies on the first Tuesday after the first Monday in November of some years (see chapter 12) in many northern and southern States that have made General Election Day a legal holiday. Citizens of a few States display this banner, and celebrate a public holiday on the anniversary of their admission to the "Union," as mentioned in the sixteenth chapter. On October 17, 1903, a "Battle Flag Day" was celebrated on Saratoga Day in at least parts of Rhode Island. There would seem to be a serious omission if the national emblem of the United States of America should not wave, at least in the District of Columbia, on Inauguration Day there.

With respect to the Norwegian Independent Flag of 1814 schools in Norway usually close on May 17. In several States laws apply to the display of national flags above public, private, and parochial schools; the tendency in each State and Nation appears to be to promote the use of an emblem throughout such institutions. Military officers and men passing their uncased national flag salute it. In the United States of America when the national colors are passing on parade or review, "the spectator should, if walking, halt, and if sitting, arise and stand at attention and uncover."³³ In several countries the correct position of attention for a man in civil life is the standing position with hat held in right hand opposite the left shoulder. If the spectator is without a hat he stands erect with hands at side. In several lands it is correct to stand at attention facing the music during the playing of the national anthem, and it is as incorrect to call a national banner a "banana" as it is to slip on a fruit peel during such ceremonies.

³³ Rules concerning the flag formulated by the Sons of the Revolution.

Citizens of most nations protect and respect their flags; members of numerous patriotic societies have written articles or pamphlets concerning the proper handling of them. Many intelligent persons probably agree that "nothing should ever be placed upon or against" national banners, and that they should not be used to cover tables and chairs, or hide dirt under beds. There is an old rule concerning not allowing a national flag to touch the ground while being hoisted or lowered. Young people are beginning to associate their national emblems with homelands, which are naturally objects of love; flags are becoming means of teaching patriotism. If citizens do not make their national banners rallying points in the pursuit of happiness by seeing to it that they do not stand for evil practices, how can they expect to obtain the full benefits of nationalism?

A flag may suggest poetry as inspiring as the following extract from Walter Scott's "Patriotism":

"Breathes there the man with soul so dead,
Who never to himself hath said:
'This is my own, my native land'!"

A man without government or national emblem sometimes seems almost as pitiable as a woman having no home. To some persons any flag may appear to be no more than a piece of bunting until they have had experiences similar to those described in Edward Everett Hale's book, entitled "The Man Without A Country." Ardent Communists have been loyal supporters of banners in Soviet Russia, and in most countries citizens have written verses in praise of certain national colors. The Flag and Seal of 1847 are reasons for a holiday on August 24 in Liberia. The colors of national banners sometimes suggest much of value to those owing allegiance thereto. Blue, for instance, may denote justice, loyalty, and devotion; red, courage; white, purity. To citizens of the United States of America the stars on the "Stars and Stripes" may suggest aspiration and union. In the anthem of Francis Scott Key:

" 'Tis the star spangled banner, oh, long may it wave,
O'er the land of the free and the home of the brave."

In accordance with Emerson's advice, "Hitch your wagon to a star," persons probably become noble in aspir-

ing to noble ends although the objects sought be beyond their reach. Who could blame a Confederate veteran of Italian ancestry, for instance, for asserting that

Columbia's true emblem bright
Of independent birth
Now waves, as it deserves to wave
While free men walk on earth?

Or who would discourage an American of French descent from stating that

Old Glory floats on high today
Defended near and far;
The Flag of Freedom flies within
East State assigned a star;
Fond citizens to children tell
The story ever new
Of banner born of liberty,
The old Red, White, and Blue?

To many American citizens might seems to be less important than right; if they are sure they are right they will fight for it anyway, as they once fought in revolutionary days. A nation that derives and maintains its "just powers from the consent of the governed," however, seems to be one in which there is goodwill and co-operation. Education within various States in the United States is helping to increase this goodwill and co-operation, but it is no doubt fortunate that the national flag there represents a union in which each State reserves for itself many important rights.

Inhabitants of Haiti celebrate a Flag Day in at least the schools on May 18. Some States forbid the use of the flag for advertising purposes, and punish as a misdemeanor mutilation, trampling or casting contempt upon the flag, although their laws regarding the flag do not usually apply to any acts permitted by the statutes of the United States of America or by the United States army and navy regulations. In some States particular laws concerning the flag are not construed to apply to newspapers, periodicals, books, pamphlets, circulars, certificates, diplomas, warrants, commissions of appointment to office, ornamental pictures, articles of jewelry, or stationery for use in correspondence, on any of which are printed,

painted, or placed the flag, disconnected from any advertisement. A publication entitled "American Education Week, An Appeal to the Nation," issued by the United States Bureau of Education, Washington, in 1922 states that the American flag "symbolizes the authority of the Government and the protection which the Government gives and thus claims reverence; it is the emblem of freedom and other principles upon which our Nation is founded." When displayed with other flags the United States flag has the place of honor in the United States set apart for it. A glimpse into its possible meaning to future generations of Americans occurs in the following words of Colonel Alvin M. Owsley, former National Commander of the American Legion: "Other flags mean a glorious past; this flag means a glorious future. It is not so much the flag of our fathers as it is the flag of our children, and of countless children yet unborn."³⁴

In Formosa a Japanese Flag Day on June 17 commemorates the beginning of Japanese rule there. The ancient idea that a flag is an emblem of military power to be carried only in battle does not seem to find an important place in the minds of many civilized persons of modern times. This is what one would expect after studying historical accounts of many useless wars waged in the remote past by over-centralized powers. Perhaps there is a happy medium between disintegration and over centralization of power. In a civilized world it does not seem probable that wars for light motives will long be tolerated.

A Feast of Banners for Japanese male children is held on May 5 in at least parts of Japan. Ideals have revolutionized the world. Not all human beings can detect ideals in a flag, but some persons cannot recognize an anthem in the sonorous repetition of such words as cherubim, lily, or scoop. There are usually prosaic persons to whom a holiday means little more than an "ironing day" or change imposed by custom in usual daily events. To these persons a celebration or community sing of an educational and patriotic nature may bring more active participation in the spirit of the occasion than the application of a warm flat to a flag stretched over a starched ironing board.

³⁴ "American Education Week—An Appeal to the Nation," U. S. Department of the Interior: Bureau of Education (1922).

Although definite programs of action can appeal to those that lack vision and lofty sentiment, following the leader need not be very different from following what the flag stands for. Cannot Flag Days become days not only for display of the proper flags, but for public consideration of state or national questions affected by opinion and the ballot, and facts determining the extent and direction of international co-operation and goodwill necessary to secure universal realization of ideal purposes?

CHAPTER VI.

Bird Days and Conservation Days.

A tree frog tunes his viol;
A pussy willow gleams;
A brook purls 'neath the swelling buds,
For nature happy seems.
A bluebird darts o'er meadow;
A robin sings from tree;
Arbutus blossoms 'midst the growth,
And spring sets fragrance free.

Although frogs appear to fly when they walk, and sit without tails when they stand, not all real birds come at the end of winter. Bird Day, however, is a special day at various dates in spring for at least many school children in several States of the United States of America including Connecticut. Whether at the dawn of a new era or a new error, numerous children in parts of Pennsylvania observed a Bird Day in May that was probably on or near the birthday anniversary of John J. Audubon in the year that a National Park was established (1894) at Shiloh. The first large collection of colored bird sketches secured by this naturalist and native of Louisiana was completely destroyed after years of research among wild animals, but his life and later works concerning both birds and quadrupeds have been sources of much inspiration.³⁵ His birthday anniversary has not always occurred on a day when schools are in session and climate suitable for observance in each State, but Audubon Day on May 4 is still observed in such States as Alabama when so designated by Governor's proclamation.

In some States; as, Missouri; a special Bird Day has been held particularly in schools on March 21. Although many persons probably have heard that the author of "How to Tell the Birds from the Flowers" drew freely

³⁵ Reference: "Life and Adventures of Audubon The Naturalist" by Robert Buchanan; published by J. M. Dent and Son, Limited.

from works of Audubon and Gray, it may not be generally known that inhabitants of Wisconsin and possibly a few other States celebrate Bird Day to some extent on the same date that they celebrate Fire Protection Day and Arbor Day (often on the first Friday in May). In response to a proclamation from their former Governor Ralston, people of Indiana kept "Autumn Arbor and Bird Day" on October 31 in addition to an Arbor Day on April 17 in the year 1913. In some other States; as, Colorado, Massachusetts, and Pennsylvania; numerous persons celebrated Bird Day on Arbor Day, or Arbor Day on Bird Day.

Citizens of California have observed as a public holiday "Conservation, Bird and Arbor Day" on March 7, the birthday anniversary of Luther Burbank. The United States of America has set aside reservations for protection of wild animals among which are bird reservations, game "preserves" and aquatic reservations. The Wichita Game Preserve in Oklahoma, for instance, contains more than fifty-seven thousands of acres for the use of bison, elk, antelope and deer. National parks similar to the Yellowstone contain much game of popular interest, and there are not only valuable state and municipal parks visited by birds during their migrations in the United States of America, but in other countries. Excavations among ancient tombs in Africa or Asia have brought to light several embalmed birds of which some were thought to be sacred, notwithstanding the fact that in modern times it is common to associate winged creatures with green arbors and flowers. Game laws help to stem the rapid disappearance of valuable wild game when laws are enforced. Although few persons like to find under their bed sheets such living creatures as turtles and lobsters, individual initiative, local sentiment, and education in many countries also occasionally protect insectivorous birds, toads and other animals of value.

The eighth of April sometimes is called International Bird Day without usually being a public legal holiday. Natural charms similar to those surrounding some ancient haunts make one wonder whether or not artificial habits are better than old-fashioned habits. Would not "forty days in the wilderness" be beneficial to a human although only one such day be observed each year? Would it not be well to spend at least a portion of one's youth in cul-

tivating an original relation with the universe and gaining appreciation of all that is beautiful in nature? Wild animals awaken as much curiosity and interest as do the many inanimate wonders of the world.

When Lee was young he liked to roam
O'er quiet wood and country road,
To visit pond and rocky ledge,
To listen to the gray tree-toad.
Each shady glen for miles around
To him was then a pleasant nook,
And frequently he rested 'neath
A large oak tree by rippling brook.
A rocky bank around the tree
With moss and fern was covered well,
And soothing breeze through rustling leaves
Resounded in a bubbling dell.
Green willows draped a distant pool,
And lightly swung the singing bird;
A bittern sometimes fished below
When sound of man could not be heard.
Upon approach of noisy feet
He'd rise with silent wings outspread,
His long legs shedding water-drops,
And vanish in thick growth ahead.
The entrance to a woodchuck hole
Was very near the large oak tree,
And on one Sunday afternoon
The woodchuck ventured near to Lee.
Both wood and chuck have disappeared,
And streets supplant the shady nook,
But memory sometimes recalls
The large oak tree by rippling brook.

The reason that city people become lonely in the woods sometimes is that they do not usually know the woods. Country people often feel lonely in a large city. The stately American bittern, the fish hawk and other birds seemingly solitary become so well acquainted with their surroundings that they see the presence of life not seen by the average human eye. Persons admire the eagle as it soars aloft. Why do they feel that women should be continually with others in ordinary life? Is there no reason for this other than worship of appearance? A man

and wife in a log hut may appear to be lonely even though they actually have "fun" with a "little brown jug." Should a civilized person be blamed for not being a "mixer" at all times? In his "Anatomy of Melancholy" Robert Burton advised against being solitary, but in some respects greatness appears in him who can properly train the crowd to respect "reasonable" personal independence.

In spite of man's greater adaptability to new conditions, power of speech and progress in discerning good from evil the bond of similarity between man and wild animal appears stronger as knowledge increases. Although some persons suppose that wild creatures are always strong and fierce, many wild animals have the weaknesses and lovable characteristics present in human beings. The woodchuck, for instance, lies dormant under ground during winter months, and emerges like an invalid in the spring. Probably the fat in his body helps to sustain him, for he does not eat the earthworms relished so much by moles. And his wife, even if she shares his loneliness, doesn't cook any food for him. One may not recall with pleasure a dream of kissing an armadillo or tapir, but the actions of several mammals show that they possess courage, curiosity, faithfulness, perseverance and other traits present in mankind. Think of the watch dog described by Napoleon as licking the hands of his dead master after attracting help by barking! A few birds; as, the cheery chickadee; show practically no fear of humans unless the latter move quickly or frighten them. In his journal of researches into the natural history of the various countries visited during the voyage of H. M. S. Beagle around the world Darwin mentions that birds perched upon the shoulder of a discoverer of a remote ocean island. *Rara avis!* Abundant food and kind treatment cause wild creatures to show several of the valuable qualities of human beings, but persecution sometimes makes them appear distant and solitary.

Some birds seem to feel more secure from danger when flocking together. The wonderful industry of ants, foresight of spiders, gentleness of sheep, faithfulness of dogs, hopefulness of monkeys, and cunning of birds and fishes can lead persons to believe that all animals share with mankind marvelous possibilities. Superstitious races worship their sacred cows, their sacred crocodiles and their sacred birds; totemistic tribes believe that certain fami-

lies are descended by blood from beasts or inanimate objects. As Indians trained their eyes to find a way among wild forests and lakes with ease the wild duck has learned to travel from north to south and from south to north according to the seasons. Flocks of black and white bobolinks travel each year from the South and Central America to North America, arrive at the same place at about the same day each year, and proclaim their presence with song that rivals that of the lark. Some higher forms of mammals seem to be able to adapt themselves quickly within a restricted field to new conditions. Wolves become tame and dogs soon learn to do what masters desire although it is difficult to "teach an old dog new tricks."

On February 14 ("St. Valentine's Day") birds are supposed to begin to mate in some places. Lower forms of animals do not change much from one generation to another. Man progresses, removes ruts from roads, develops architecture and engineering, and sees beyond existing fashions and ceremonies. Bees swarm and cattle herd by instinct. Turtles do not leave low altitudes. Tree frogs cry, and swallows fly low, before rain. Although not exactly nonchalant their imitative signs do not demonstrate invention. But human beings could found a new language, if they should lose the old.

Bird Day is an excellent time to notice nests constructed by inhabitants of the air, for the study of all animal habits can become a pleasant hobby. It should not be supposed, of course, that the nest of a swallow is in the stomach. The person that suspected an incubator of being faulty because it did not lay any eggs probably was not expecting python eggs, however. Nests of birds like the heron, which frequents the vicinity of large bodies of water, are not usually so finely constructed as nests of birds that frequent fields, but the quiet nooks selected by several kinds of heron are very interesting.

Little Green Heron so graceful, beyond

That screen of black alders beside the old pond,
Peeping from branch and surveying the shore

And visiting places of which we are fond,
Welcome, shy bird, to your quiet retreat,

For memory often has made men recall
That sleek shiny back and long auburn neck

Upstretched from a body so slender and small.

Longings for more of the primitive life
Of woodland and country by beautiful shore
Arise in men's breasts when they view your green gloss
And catch the clear sound of your whistle once more.

Fish hawks usually build their nests on top of dead trees. Barn swallows nest and roost for the night in old buildings. An animal entering a house of its own accord seems happier than one confined in a cage. The old American Indians appreciated this fact, for they sometimes fastened empty gourds to tops of wigwams as nests for martins. As winged creatures cover the floor of a human-made house with their nests the best place for the door is near the top. The nests of birds vary widely, but each kind of bird builds its own kind of nest.³⁶ The nest of the catbird (sometimes called night bird), for instance, consists of grass, twigs, leaves and rootlets. The occupant is of the same family as the mockingbird and occasionally sings a very sweet song, but, somewhat as in the case of the person that sang in a bathroom owing to the absence of a lock on the door, voices a harsh note described in the following verses:

A common catbird's calling loud
From shrub beside the lane
While hopping 'mong some slender twigs,
Quite impudent and vain.
He wears a coat of slaty gray
And cap like ebony;
His black tail wags o'er haunches red
Like wind-blown canopy.
Though cousin of the mockingbird
He seldom sings so sweet,
But often sounds the whining note
Of old door's rusty creak.
On insects, fruit and grain he feeds,
Or berries manifold,
And female lays dark blue-green eggs
Before the summer's old.
From April to October
Both haunt the thicket dense,

³⁶ Reference: "Bird-Life" by Frank M. Chapman; published by D. Appleton and Company.

And as they eat some gypsy moths
The catbirds have some sense.

As an old author has already told a tale to the effect that an eagle dropped a tortoise upon the head of the Greek poet, Aeschylus, killing the latter immediately no verses describing large birds are here presented. Probably this eagle, however, had no intention of injuring anyone with the trutle; like mankind it was searching for food and was in the habit of dropping captured tortoises to separate their unpalatable translucent shells from tender meat. Much cruelty results from thoughtlessness. James Boswell wrote that Samuel Johnson heard a fishmonger that was skinning an eel alive curse the fish because it would not lie still.³⁷ Perhaps the dealer had not read Thomas Gray's words, "Some pious drops the closing eye requires."³⁸ Persons are beginning to realize the need of preventing hunting of animals when extermination is near, and of teaching respect for woods and wild creatures. How great is the value of insectivorous birds to forestry and agriculture! Education regarding consideration for both man and wild animal can prevent much heedlessness, although horses will probably continue to tread on man's foot if the latter is placed in front of the manger. It is cheering to know that there are considerate individuals and active humane societies that prevent much unnecessary lashing of horses, stoning of frogs, and other abuses of animals; and it is to the credit of human beings that they can adapt themselves so readily to modern teachings.

A ride in the saddle is excellent sport
When weather is bracing and cold,
For muscles grow stronger and spirits wax gay
As health and composure grow bold.
O healthy it is to trot out every day,
To sing without saying a word,
To ride a swift horse far away from the crowd
Midst haunt of wild mammal and bird!

Not long ago a writer surprised a yellow fox near the edge of some woods. The animal ran halfway across a

³⁷ Reference: James Boswell's "Life of Samuel Johnson."

³⁸ From "An Elegy Written in a Country Churchyard" by Thomas Gray.

field and turned to look at the intruder. As the latter did not make quick motions the fox sat upon its haunches for a few minutes, and gazed with curiosity. A rabbit in the same manner once ran a few hundred feet and turned around to satisfy its inquisitiveness. A mountain porcupine sedately walked within a few feet of the mountain climber without showing any sign of fear. While tramping near woodland the writer in question surprised a small flock of quail among wild raspberry bushes not far from an open field. The birds were less surprised than hunter, however, for they did not fly far before "taking cover." A doubt at once arose. Would the misfortune of returning empty-handed be greater than that of killing the innocent creatures? Having come to hunt it seemed advisable to "go to it," so the writer approached the landing place of the quail with gun loaded. Suddenly they arose with a fluttering sound and made a "bee line" for the thicket. "Bang, bang," and shoulder felt the smart kick of the explosion. One of the birds fell to the ground. Dropping his gun the writer pressed forward to pick up the victim. To his surprise the bird ran under wild raspberry bushes with one wing injured. Feeling pity, his one thought was to catch the pretty creature, bandage its wing and try to make reparation for what he had done. The quail, however, led in a chase of more than half a mile through bull briars, scrub oaks, birches and barberry bushes. The hunter found his gun, but lost the quail. It was a relief that he had not killed the bird, and he hoped that it did not suffer much. Since that time he has not shot any birds or mammals except those that harm gardens.

An old deserted building formerly used as a corn-crib was near a hickory-nut tree at the edge of these woods. Shattered window-frames faced a grassy bank from which one could see occasionally squirrels playing on the upper floor. The altitude, the clear air, the view across distant brook and road, and the quietude made the writer almost envious of the squirrels. They had access to an abandoned fruit orchard and nut-bearing trees in addition to corn leavings and the shelter of their home. The orchard apples were small and wormy, but of excellent flavor. How the squirrels would race across the upper floor of the old shed, and peek through holes in the walls! The approach of a human being brought to them as much

excitement as to small children in a lonely farmhouse in mid-winter. The squirrels probably were given timely warning of visits by the unusual activity of numerous barn swallows. Imagine the joy that the animals had! A beautiful country home, a rich harvest and friends were theirs with nothing to pay. Perhaps they could see the reflection of a rich yellow harvest moon in the distant stream on autumn evenings. Perhaps they could listen to the fall of nuts on frosty nights, and frolic under the hunters' moon. Many hunters continue to roam woods and fields, but some find more pleasure in retreading beautiful woodland and viewing wild-life than in shooting game.

CHAPTER VII.

Constitution Days and Independence Days.

The birthday anniversary of a nation, like that of a much-loved relative or mother-in-law, sometimes inspires appropriate festivities in addition to renewed declarations of goodwill. "Amor patriae" in several places is too pronounced to be "sine die." Citizens of the United States of Brazil, for instance, celebrate not only their Constitution of 1891 holiday on February 24 and their Imperial Independence of 1822 holiday on September 7 but their Federal Republic of 1889 holiday on November 15 and the French National Feast Day (sometimes called "People's Confraternity Day," "Humanity Day," or Taking of Bastille) on July 14. In individual cities³⁹ or States of Brazil other events connected with growth of national independence or local history; as, the Christening of Rio de Janeiro (St. Sebastian's Day or January 20) and other happenings mentioned in the chapter concerning Pioneer Days; are commemorated by holidays in some years. Inhabitants of several countries including France, Laos, Monaco and Syria observe July 14 as a public holiday to signalize the taking of the Bastille (old French imperial prison in which the truth-seeker Voltaire was forced to spend much time) in the year 1789.

Although independent power and uncontrolled authority often have been called autocracy, the latter term in recent years has been used in the sense of despotic supremacy rather than self-control. In Rome is celebrated the anniversary* not only of the annexation of the Roman Papal State to United Italy on September 20 ("Italian National Feast Day," observed in some other countries including parts of Eritrea, Somaliland, South America, Tientsin, Tripoli, etc.), but in some years the Birthday of Fascism (March 28) and the March of "Black Shirts" (Fascisti) on Rome (October 22, 1922). Citizens of Denmark commemorate their Constitution, which is a modification of the "Grundlov" charters of June 5, 1849, and

³⁹ Reference: "The South American Year Book;" The Louis Cas-sier Company, Ltd. *But see Introduction.

June 5, 1915, by keeping a legal half-holiday on June 5, and citizens of Japan celebrate the accession of their first Emperor as Constitution Day on February 11. A day later, on February 12, numerous persons in China held a festival for the founding of their first Republic in the year 1912. On April 23 in Turkey occurs the holiday anniversary of the Government of the Grand National Assembly of Turkey (at Angora in 1920), and on October 29 the Proclamation of Republic (1923) and Constitution (1925).

The Magna Charta came into existence about June 15, 1215, in Great Britain, and the independence of the Dutch from former King Philip of Spain occurred as early as July 26, 1581. By many Nationalist war veterans in Germany the historic Birthday of the German Empire occasionally is celebrated to at least some extent on January 18 notwithstanding the Constitution of July 31, 1919, adopted for parts of the old German Fatherland, but in recent years have happened an Independence of 1918 Holiday in Czechoslovakia on October 28, a "Seim of 1920" Day (to celebrate the establishment of a "permanent" form of government by the Lithuanian Constituent Assembly) on May 15 and an Independence of 1918 Day on February 16 in Lithuania, anniversary celebrations of the Latvian Assembly of 1920 on May 1 in Latvia, Constitutional Independence holidays on May 3 in Poland, Independence of 1918 holidays on February 24 in Esthonia, Independence of 1917 holidays on December 6 in Finland, and a Federal Constitution Day on July 4 in some of the Soviet Republics. Among some persons in such places as Soviet Armenia older independence days; as, that of April 2; are occasionally observed also; the Bulgarian Independence of 1908 from Turkey is observed on October 5 only to a limited extent, but at Beirut and in the Lebanese Republic a Great Lebanon Independence of 1920 holiday is celebrated on September 1 in commemoration of the independence of the State of Great Lebanon (the observance occasionally including September 2). In Greece the Independence of 1924 is celebrated on March 25.

Dwellers in Canada and New Zealand usually have public holidays on July 1 and September 24, respectively, to commemorate the birthdays of the Dominion of Canada and the Dominion of New Zealand. Commemoration Day

in Newfoundland, which has refused to join the Dominion of Canada, often is on the same day of the month as the Dominion Day that signalized the union of New Brunswick and Nova Scotia with Canada on July 1, 1867, and of Prince Edward Island with Canada on July 1, 1873, but sometimes occurs on either the day before or the day after July 1. In southern Rhodesia on September 12 occasionally happens a holiday to commemorate annexation to the British Empire in 1923, and on November 2 has happened a celebration of "Lord Balfour's" Jewish Homeland Declaration in such places as parts of Palestine.

Persians have held Constitution days on November 25, but on October 31, 1925, the Persian Government was temporarily entrusted to Premier Reza Khan by the Persian National Assembly. This "Mirza" Reza Pahlevi was crowned Shah (or "Shahinshah") of Persia on April 25, 1926. Not only some coronation days but a few inauguration days are observed as holidays, as mentioned in the twelfth chapter. The anniversary of the inauguration of former King Leopold of Belgium commemorates the Belgian Constitutional Monarchy of 1831, usually celebrated as an Independence Day in some places on July 21. A Constitution of 1918 holiday is celebrated in Iceland, which is known as harboring much democracy and justice under a constitutional monarch, on August 2 of some years, and in Lithuania on August 1 of some years.

In Salvador a somewhat similar day (further mentioned in chapter 13) is celebrated on March 15, and in Egypt (where Fuad I was proclaimed King, and Independence recognized by Great Britain in 1922) usually on March 16. In Monaco the Grimaldi⁴⁰ and national feasts usually occur in January; as, Constitution of 1911 at Monte Carlo. Such times as the Norwegian Flag Day (Adoption of Constitution of 1814) on May 17, and the Roumanian Franchise (also in May) were mentioned on preceding pages, but more information concerning flag days, battle or peace days, recognition days (as that of the Independence of Republic of San Marino on February 5, 1740) and the Treaty of Frankfort (May 10, 1871) can be found in other chapters. To avoid a feast savoring of an eighteen-carrot stew possibly it is fortunate that

⁴⁰ Reference: "The Romance of Monaco and Its Rulers" by Ethel Colburn Mayne; John Lane Co.

all important events do not happen on the same date.

Although such characters as "Horatius at the Bridge" might have suspected a person of too cosmopolitan tendencies as being a "Man Without a Country," it is neither chaotic nor unusual for human beings in modern times to observe certain holidays of other realms as well as certain holidays in the country where they happen to be. Many residents in Uruguay, for instance, celebrate Italian National Feast Day on September 20, French Liberty Day or "Day of Humanity" on July 14, Spanish Insurrection Day on May 2, American Democracy Day on July 4, Uruguayan Constitution of 1830 Day on July 18, San Martin de José Day (commemorating the Argentinian and Uruguayan Revolution of 1810, and celebrated in Argentina also) on May 25, Don José Artigas Day (commemorating steps toward independence from 1815-1828) on June 19, a First Independence from Spain Day (1825) on August 25, and a Second Independence (1828) Day or Uruguayan Humanity Day on February 28. Somewhat similar celebrations occur in such places as parts of Portugal and Portuguese colonies on October 5 to signalize the Portuguese Independence of 1910. At the beginning of the Gregorian year inhabitants of Haiti observe an Independence of 1803 Day followed by an Independent Heroes Day on January 2, but the Jugoslavian celebration of an Anniversary of National Unity commemorating events of 1918 associated with the Kingdom of The Serbs, Croats and Slovenes does not happen until December 1.

Is it not a mistake to see in such holidays only days for children? The understanding and appreciation of them employ brains and hearts of the wisest and kindest of mankind. At least those familiar with the "ancien regime" in some places recognize their importance. On July 20 Colombians observe an Independence of 1810, the centennial of which was marked by the famous exposition of 1910. Venezuelans celebrate not only the Initial Step toward the Independence of South America in 1810 on April 19 but a holiday on July 5 to signalize the Venezuelan Declaration of Independence of 1811 as the first Spanish colony formally to throw off the foreign yoke, a Bolivar's Act of 1819 Day on December 19, and the Battle of Carabobo Independence (1821) previously mentioned as a holiday on June 24. Among other holidays associated

with the year 1810 are the Argentinan and Uruguayan Independence Days on May 25 mentioned in a preceding paragraph, the Chilean National Committee and Independence Days on September 18-19, and the Paraguayan Independence Days on May 14-15 to commemorate events of 1811 and possibly earlier years. In a similar manner many inhabitants of Ecuador observe a Quito Escuela de Concordia Independence Day on August 10, a Guayaquil Independence of 1829 Day on October 9 and a National Independence holiday on May 24 (see Battle of Pichincha in the year 1822 in chapter 4).

The Fifteenth of September is an Independence of 1821 Holiday in several Central American Republics, including Costa Rica, Guatemala, Honduras, Nicaragua, and El Salvador, although "Independence from Central America" is celebrated on November 5 in Salvador. Presidential elections have been held in Mexico during a corresponding holiday to commemorate events of either September 15, 1821, or September 16, 1821.⁴¹ Holiday celebrations of San Martin's Proclamation of 1821 occur in Peru on July 28-29-30, and the Bolivian Independence of 1825 Day on August 6. In El Salvador a National Festival occasionally is held during the first week of August.⁴² Several independence days fall in July including an Argentine Independence of 1816 on July 8 or July 9, and the Venezuelan Independence on July 5 previously mentioned; on either July 4 or July 5 occasionally are held Independence Days in such places as Guatemala, Nicaragua and Peru. Similar celebrations in some years occur in parts of Panama on November 3-4 to signalize the Independence of 1903 from Colombia, but in parts of Colombia on November 11. Independence from Spain is celebrated in parts of Panama on November 28.

Dwellers in many sections of the world keep holidays to commemorate either their national independence or the adoption of a Constitution. Inhabitants of Liberia, for instance, celebrate their Independence Declaration of 1847 on July 26, and inhabitants of Austria their Republic Proclamation of 1918 Day on November 12. To at least some extent in parts of Greece is observed May 1, the

⁴¹ Reference: "Mexican Year Book;" Mexican Year Book Publishing Company.

⁴² Reference: "Latin-American Year Book" Criterion Publishing Syndicate, Inc.

anniversary of the Republic Proclamation of 1924, and August 22 or the date of the Grecian Revolution of 1926. In Dominica people celebrate by holidays their independence on August 16, and the Founding of Dominican Republic and Constitution of 1844 on February 27. In Cuba presidential inaugurations occasionally happen on May 20, a holiday commemorating the Cuban Independence of 1902. In some other parts of the West Indies a Porto Rican Occupation Day is observed on July 25 to commemorate the landing of American troops in the year 1898; Americans took formal possession of this island on October 18, 1898, but August 13 is observed in the Philippine Islands as American Occupation Day. Hawaii was made a Republic on July 4, 1894, and annexed to the United States of America on July 7, 1898; January 16-17 has been observed to a limited extent in that popular Territory for celebrating downfall of Autocracy. In parts of Honduras is observed Proclamation Day (Constitution of 1924) on October 3, in Mexico a Constitution of 1857 Day on February 5, and in Paraguay⁴² a Constitution of 1870 Day on November 25 (during which presidential elections formerly occurred). In parts of Panama a holiday on February 15 commemorates signing of the Constitution of 1904.

The original Constitution of the United States of America was executed on September 17, 1787; the dates on which it was ratified by the different States have been celebrated only to a limited extent in previous years as listed in the chronological preface. September 17 happens to be the anniversary of the battle of Antietam, the Suffolk Resolutions, and George Washington's Farewell Address also, but American Constitution Day often is considered to be a day in American Education Week, which is described in a following chapter, although not usually consisting of legal holidays. On the Constitution Day of November 16, 1925, for instance, several radio talks concerning the United States Constitution were given, and some associations and speakers co-operated with schools in loaning historical material or encouraging essays, debates, plays and other activities. Radio talks or other programs occasionally are presented on the fourth of May, which is sometimes called Rhode Island Day or Rhode Island Independence Day inasmuch as it is the anniversary of that day in the year 1776 when the General As-

sembly of Rhode Island renounced allegiance to Great Britain, but it is not usually a public legal holiday. A Repudiation Day (in commemoration of the Stamp Act of 1765) on November 23 in parts of Maryland has no reference to the suitor that had to propose to an untalkative girl to hear her say "no," although North Carolina was the scene of some engagements in both the American Revolution and the American Civil War. To commemorate the passage of the Halifax Independence Resolutions the twelfth of April is usually a public holiday in North Carolina, where the twentieth of May is a public holiday also for celebrating the anniversary of the adoption in 1775 of the Mecklenburg Declaration of Independence.

Independence Day on the "Fourth of July" in some years is a public holiday in such countries as Nicaragua and Panama. The Sesquicentennial of the United States of America was celebrated in several countries including Poland on July 4, 1926. In the District of Columbia and every State, Territory and possession of the United States of America, the "Fourth of July" is a legal holiday. There it is a time for kind and dignified conduct befitting the occasion, although the singing of a few national anthems occasionally brings relief from frightful noise made by youngsters in a rampage.

So sing unto some roundelays
Of joyous Independence Days.
With gladness sing as flags mount high,
Gay bells re-echo in the sky,
And cannon thunder from the hills
As windows rattle in the sills.
While evening fireworks brightly flare,
And children still in wonder stare,
Then sing unto some roundelays
Of joyous Independence Days.

Is it not appropriate for citizens of the United States of America, for instance, to review their Declaration of Independence by song or quiet reading either in public or private on such a holiday? Perhaps an interesting "Revue" of 1776, whether on the stage or not! Is not simple familiarity with the principles and Jeffersonian spirit of their immortal document more important than blowing of horns and waste of gunpowder? Would

not a careful reading by numerous persons of such writings on appropriate dates be of even more benefit to the world than all the parades of fireworks since the time "The King of France went up the hill, with twenty thousand men"? The American Declaration of Independence is more than a sudden outburst of glittering generalities; it is a deliberative statement of an official nature that exposed the lives of the men who signed it, and the lives of almost three millions of others to much danger. Even an "Independence Sunday" on July 3 received official recognition in parts of America in the year 1927.

Richard Lee, a delegate to Congress from Virginia, and president of the Continental Congress in 1784, made a motion on June 7, 1776, that the Colonies be declared free and independent, and the appointment of a committee composed of Benjamin Franklin of Pennsylvania, John Adams of Massachusetts Bay, Thomas Jefferson of Virginia, Roger Sherman of Connecticut, and Robert Livingston of New York, to prepare the declaration followed his motion. News of a resolution of independence had prepared the minds of persons waiting outside of the State House in Philadelphia on July 4, 1776, for a definite official declaration of independence. Word was passed that ringing of a large bell in the tower of the State House would herald the adoption of such a document. Inscribed on this bell, which had been brought from England, were the words "Proclaim liberty throughout all the land, unto all the inhabitants thereof." Motion of the crowd near the State House door and loud pealing of the Liberty Bell finally filled hearts of the patriots with joy. Messengers speeded to other towns and villages with news that the Declaration of Independence had passed the assembly.

Cannon proclaimed the birth of a new Nation, and bonfires illuminated the sky at night. John Hancock, President, signed the document on the Fourth of July, but the final engrossment occurred in August, 1776; a few members of Congress who had voted for it were then at their homes, and did not sign it, but several others, who were new members that had not had an opportunity to vote for it, signed it. With the exception of a few changes it was the work of Thomas Jefferson, an able writer with much passion for progress and intolerance of injustice. When the American Declaration was read at

public meetings it fired popular imagination, and planted in the minds of enthusiastic patriots a definite purpose.

Although the most complete records of the lives of the fifty-six signers of this Declaration of Independence read somewhat like inspiring tales or scenes from Grand Opera, only brief mention of them is therein made. Thirty-one of those affixing their signatures lived to be more than sixty-four years of age. Charles Carroll of Carrollton, Maryland, lived longer than any of the others and died at the age of ninety-five. He was educated in France, of Irish descent, and retained a political creed founded on the rights of man. The only other signers that lived to be more than ninety years of age were William Ellery of Rhode Island, who died at the age of ninety-two, although continuing to read Cicero after a physician had quickened the pulse that had temporarily ceased to beat previously in the day; John Adams of Massachusetts, who died at the age of ninety-one; and Francis Lewis of New York, who died at the age of ninety-one also.

After the American Declaration of Independence had been made and signed co-operation and wisdom were helpful in maintaining independence. The eyes of France were upon America; representatives from the American people lost no opportunity to appeal to the French people for help. Public sentiment was for the new government; this served as a lever to influence the French rulers. It is well known that Americans received assistance from France in the American Revolution and fought by the side of France in the recent Great War.

Several nations have become republics. Independence Day in a broad sense has become a day that is regarded with favor by inhabitants of many countries. Modern Englishmen rejoice in their personal liberties and liberal form of government. Both Constitution days and Independence days are anniversaries of some of the greatest declarations in behalf of human freedom that have ever existed. Education is beginning to break down barriers of nationalism; patriotism is commencing to sacrifice wars for friendliness; civilized nations are restricting their armaments as dangers arising from barbarism decrease; real right is gaining the ascendancy over selfish right. Cannot sympathy and harmony enable nations as well as persons to love and understand one another, keep order and build strong communities?

CHAPTER VIII.

Pioneer Days.

They blazed the trails for other men
Where lands unknown and rivers lay;
Viewed wildernesses face to face;
Watched nature with the sunbeams play;
Then pushed through wondrous woods and lakes;
Caught glimpses of a glory new;
And laughed to think that freedom lives
While men pursue their visions true.

Although the story of the founding of Rome by Romulus is old, it may not be generally known that the Birth of Rome is celebrated as a holiday on April 21 of some years; as, the 2680th anniversary in 1926 at Rome and some Italian Provinces. At various dates in different parts of the world a Pioneer Day (as that observed in holiday fashion on June 15 in Idaho)⁴³ or a day commemorating pioneers (as Landing of the Uruguayan Patriots on April 19) is observed as a public or legal holiday. The term pioneers once meant army engineers and persons that build camps, bridges, and roads for military forces, but now includes frontiersmen and persons that blaze trails through undeveloped country. Pioneer days usually commemorate pathfinders and early settlers intimately connected with the recorded history of particular countries or States. Citizens of some States; as, Montana, for instance; have observed either as a public holiday or as a special day for public schools on November 5 a "Pioneers' Day." Such days are often kept at different dates from the few world-famous discovery days like the Columbus Day described in another chapter. Possibly this is partly owing to the fact that the dates of several earlier or apparently remoter discoveries have not been fully determined according to the calendar in use.

The list of pioneers is long. It includes persons of all

⁴³ Reference: The Eagle Almanac (Brooklyn Daily Eagle, N. Y.).

countries and ages. In Japan, for instance, it is believed that a direct ancestor of the late Emperor Yoshihito settled his people in Japan a few years before either Confucius or "the latest Buddha" were born; the anniversary of birth from a sun-goddess of this first Emperor (Jimmu Tenno—about 660 B.C.) is still celebrated in holiday fashion on October 31 in Japan, as mentioned in the third chapter. It is, therefore, not surprising that the Emperor of Japan is sometimes considered to belong to one of the foremost pioneer families. Rumors of pre-historic races, including the lake dwellers in Switzerland, and of movements or migrations of tribes and forgotten nations in such places as Arabia sometimes throw some light upon olden communities, but except for unidentified relics in such places as England, France, Italy, Portugal, Russia, Spain, and Switzerland little that is definite appears to be known concerning the pioneering of individual members of such peoples as the early Avars, Celts, Etruscans, Goths, Helvetii, Huns, Iberians, Magyars, Moors, Umbrians and Visigoths. The dates of ancient inscriptions on several rocks or tombs in such places as Egypt and Persia are subject to much "speculation."

Before Moses led the Israelites out of Egypt numerous forgotten pioneers probably lived and died. Such records as those of Herodotus tell of expeditions to Egypt and south of the Red Sea, however, and of Hanno's expedition to the African region near Sierra Leone. It is known that Ptolemies of Egypt made several expeditions into Africa. Early Phoenicians sailed at least as far as the Canary Islands. The "Ultima Thule" discovered by Pytheas after his voyage from Carthage to Spain and Gaul may have been the Shetland Islands. The conquests of Alexander the Great about 330 B.C. resulted in augmented knowledge of Baluchistan and Persia. Many Latin students probably know that Julius Caesar conquered Britain and Gaul about the year 58 B.C., and is supposed to have landed in England August 25, 55 B.C.

The British Isles were invaded by Angles, Jutes, and Saxons soon after their abandonment by Romans, but the Danes were not numerous in either England or Norway, and the Saracen armies did not complete their initial invasion of Africa, until the eighth century A.D. Monks, friars and missionaries contributed to the extension of geographical knowledge, and some attention was paid to

the finding of the Cross and Christian relics. Even in such places as parts of Angola, Guinea, and Santa Cruz a holiday occasionally is observed on May 3 (old Holy Rood Day). More literature concerning the Crusades (and the interesting plans of such famous characters as Godfrey de Bouillon, Tancred, etc.) than would fill a large church spire or dirigible, has been handed down.

Erling, Thormod, and Northmen from Denmark and Norway sailed far to the North and West. Bjorni, a son of one of the men that colonized Iceland in the ninth century, has been mentioned as discovering America, but Leif Ericsson also has been credited with the discovery of America about the year one thousand.⁴⁴ To a limited extent the anniversary of arrival in the United States of America of the first group of Norwegian immigrants in the sloop "Restaurationen" has been celebrated on October 9, and a Norse-American Centennial occurred on Sunday, October 11, 1925. Some inscriptions deciphered recently by Professor Edmund B. Delabarre from a rock near the Taunton River at Assonet, Massachusetts, are supposed to support the theory of a discovery of America by Portuguese before the time of Columbus. Founders' days are observed to some extent in several educational institutions, and a Foundation Day in some towns of Switzerland dating from the reign of the Zaringens occasionally is commemorated on January 2 (especially if Saturday) as well as a Young Geneva Day on the first or second Thursday of September. The indirect origin of the Swiss Confederation has been placed as early as 1291; at least Zürich existed as a town for several years before the actual founding of the Swiss Confederation on January 1, 1308.

Adventures of Caliphs of Bagdad have served as the basis of many stories as interesting as those of Sindbad the Sailor. Soon after the year one thousand, Mohammedans invaded India. Marco Polo wrote comparatively complete accounts of his travels from Italy to China in the thirteenth century. Several wrecked Chinese junks have been found on the western coast of America since the arrival of white men; the distance between Alaska and Asia is short enough to make it possible for ancient natives of Siberia to have visited the American continent

⁴⁴ Reference: "The Geographical Review" (October, 1925).

by means of crude vessels. Although a native recorded settlements in Greenland in the fourteenth century, perhaps some "so-called" American Indians are descended from ancient pioneers borne from another land by ships whose rudders had become lost during mighty storms. No written records of such migrations have yet seemed sufficiently authoritative to solve this problem conclusively.

Beyond the winking water
And weeping willow trees
Wild woods wave forth their welcome
While smiling with the breeze.
Tall "Indians" attempted
To hunt on shore supreme,
But whence came they? The forests
N'er murmur now the theme.

Although Liberia was sighted by a Portuguese sailor named Pedro de Sintra in the year 1462,⁴⁵ and the region was visited by John Hawkins a century later, the Pioneers' holiday observed in Liberia on January 7 is for the "First Colonists" that chose Cape Montserrado near Monrovia as a place for settlement on January 7, 1822. Most of these colonists were agents of the American Colonization Society (Stockton, Ayres, etc.), and the much-respected Jehudi Ashmun (who arrived in August, 1922) was made the first Governor of Liberia in 1823 at about the same day of the month, but Monrovia was named for James Monroe, a former President of the United States of America. Inhabitants of Orange Free State or at least parts of the African interior on December 16 observe Dingaan's Day, however, for Dingaan was a powerful Chief in Natal and Zululand.

The discovery of the Azores by a man named Cabral has been placed as early as 1432, but the pioneer work and settlement in Brazil of the Portuguese Pedro Alvarez Cabral in 1500 has prompted a holiday observance of the anniversary on May 3 in Brazil; the celebrations of Cabral's Easter Altar in parts of Brazil on April 7 and possibly different days in Easter week are not new. The date of Cabral's actual discovery, according to the Gre-

⁴⁵ Reference: "The Historians' History of the World;" Hooper & Jackson, Ltd.

gorian calendar is sometimes called April 24, 1500, which has been confused with the date of annexation to Portugal in 1500, but a companion of Christopher Columbus (named Vicente Yanez Pinzon) reached the mouth of the Amazon about January 26, 1500, and Alonzo de Ojeda visited Dutch Guiana in the year 1499. Inhabitants of Brazil usually keep a holiday also for Columbus' Discovery of October 12, 1492, described in a following chapter.

As early as 1486 A.D. Bartholomew Dias sailed around the Cape of Good Hope. Voyages or explorations by such men as Almagro, Cabot, Cabrillo, Columbus, De Ayllon, De Fuca, De Gama, De Monts, Fernandez, Gomez, Gosnold, Grijalva, Gunnbjorn, Karlsefne, Menendez, Nino, Oddsoen, Orellana, Verrazano, Vespucci and Zeno pointed out ways for later pioneers, usually without the claiming of too much credit for introducing fruits of civilization among natives of the lands visited. The history of Uruguay is supposed to have begun with the discovery of Juan Diaz di Solis in the year 1512. Although Amerigo Day is sometimes observed in Uruguay on October 12, the Landing of a number of "Uruguayan Patriots" is still celebrated there on April 19 as a public holiday.

The travels of many pioneers in the western hemisphere are recorded. Dwellers in Newfoundland, which was discovered on June 24, 1497, by John Cabot, usually observe the Wednesday afternoon nearest June 24 as a half-holiday. Various companies were credited with development work, as in the case of the Hudson's Bay Company in Canada, but most of the exploration along the northern coast of Siberia was done by Russians. Among well-known explorers that probably lightened the work of later pioneers were Baffin, Behring, Bermudez, Cavendish, Cortereal, Davis, Drake, Frobisher, Schouten, Smythe and Spillbergen.

Many of the white pathfinders in America were natives of other countries previous to the time that the last of the thirteen original States of the United States of America was settled. In 1513, the year that Ponce de Leon landed in Florida (on March 27), Vasco Nuñez de Balboa⁴⁶ with other Spaniards crossed the Isthmus of Darien

⁴⁶ Reference: "History of the Conquest of Mexico" by William H. Prescott; published by J. B. Lippincott Company.

(Panama) to the Pacific Ocean. The Founding of the City of Panama in 1518 by Pedro A. Davila still is commemorated by a holiday in parts of Panama on January 21. Fernando Cortes with several hundreds of Spaniards invaded Mexico in 1519. Francisco Pizarro's first expedition made its landing in Peru in 1525, and marched into Caxamarca on November 16, 1532.

By the year 1526 the Venetian, Sebastian Cabot, with other men once residing in England had explored far inland waters of South American streams flowing into the Rio de la Plata. In the city of Asuncion, Paraguay, people celebrate the Founding of Asuncion on August 15; in the city of Bogota, Colombia, they observe the Founding of Bogota on August 6; in the city of Lima, Peru, they commemorate the Founding of Lima on January 18.

Modern historians are not slow to record the dates of such recent events as Robert E. Peary's discovery of the North Pole (April 6, 1909) and Roald Amundsen's discovery of the South Pole (December 14, 1911), but the exact days of the year on which specific geographical pioneering was accomplished before the seventeenth century are sometimes difficult to determine. It is fairly well established, however, that Magellan discovered the Philippines (then the St. Lazarus Islands) on March 12, 1521. Famous authors of interesting books narrate the adventures of early American pathfinders and frontiersmen. A Spanish explorer named Nuñez de Vaca, who had visited Florida in the year 1528 with Pamfilo de Narvaez and his expedition, saw a mouth of the Mississippi River, became shipwrecked on the Gulf of Mexico, escaped from Indians by whom he was captured, crossed wilderness west of the Mississippi, roamed through part of what is now New Mexico, and reached a Spanish settlement in Mexico on the Pacific coast soon after Jacques Cartier with his French expedition sailed up the St. Lawrence in 1535 to a landing place near Montreal, Canada.⁴⁷ In the year 1540 a Spanish governor named Coronado travelled from this settlement in Mexico with other white men and Indian guides across deserts and through forests to the Grand Canyon of the Colorado, and saw brick and stone dwellings of Indians in New Mexico. He turned eastward

⁴⁷ Reference: Ploetz's Manual of Universal History.

in search of buffalo and, in the year 1541, probably reached what is now Kansas and Nebraska before returning.

Buccaneers of the Pacific began to add to geographical knowledge. Discovery of gold was the object of several pioneers. No gold-discovery days are now celebrated as public legal holidays, but a Klondike Discovery Day occasionally is observed on August 17 in Yukon Territory. Although Behring Strait was discovered as early as 1728, the Yukon was not explored by Cook until 1788. Both the Stewart River and the Klondike River are tributaries of the Yukon River. Gold was discovered near the Stewart River in 1885, and near the Klondike River in 1897.

The story of "Good Road" days is also the story of numerous pathfinders and settlers. Celebrations of pioneer days do not always include specific mention of pioneers in different places, but Ferdinand de Soto and his men had marched with Indian guides through lands probably included in what are now the States of Alabama, Arkansas, Florida, Georgia, Louisiana and Mississippi by the year 1542. This Spaniard died soon after reaching the Mississippi River, and was buried therein. A French Protestant named Jean Ribaut set foot with other Huguenots on what is now South Carolina in the year 1562 and, contemporaneously with another French expedition led by Laudonniere, visited Florida in 1564.⁴⁸ On September 8, 1565, a settlement was made at St. Augustine. In the last quarter of the sixteenth century Bonillo (who named New Mexico), Oñata, Ruiz and several Spanish friars spent many memorable days pioneering near the upper Rio Grande in New Mexico and Texas. From England came Sir Francis Drake in 1579 to visit Oregon, and Sir Walter Raleigh in the years 1584-1585 to visit North Carolina and Virginia. Although a French expedition explored the coasts and rivers of Maine in 1604-1605, English colonists settled at the mouth of the Kennebec in 1607. With a party formed by the London Company Captain John Smith colonized Virginia in the same year; the date of settlement at Jamestown is known as May 13, 1607.

Who has not heard of pleasant vacations or holidays in the Lake Champlain region? Samuel de Champlain, the

⁴⁸ Reference: "America's Story for America's Children" by Mara L. Pratt; published by D. C. Heath and Company.

famous French explorer that had sailed up the St. Lawrence River to Quebec in 1608, descended the Hudson River almost as far south as Albany. The result was as expected. As Henry was an Englishman in the employ of Holland the Republic of the United Netherlands (Union of Utrecht in 1579) sent over other ships in 1614 and took possession of the country on the Hudson River as New Netherland, Captain John Smith explored the Atlantic coast east of the Hudson River in 1614, and made a map of what he called New England. Other English colonists made the first permanent settlement in Massachusetts in 1620, and in New Hampshire in 1623. Former Governor Peter Minuit with an expedition formed in 1626 by the Dutch West India Company purchased Manhattan Island from Indians and colonized what is now the City of New York. The Dutch then claimed as a part of New Netherland the country between a fort on the west bank of the Hudson and a fort near the present site of Philadelphia.⁴⁹ What a place for a "Fête Champêtre"! At Cuba, N. Y., a celebration of Discovery of oil or "atouronton" in 1627 by the Franciscan Joseph de la Roche D'Allion was held July 23, 1927.

Inhabitants of Maryland usually celebrate March 25 ("Maryland Day") as a public holiday. On March 25, 1634, Calvert and a party of English Catholics landed near the mouth of the Potomac River and planted a cross as a sign that it was Christian land. March 25 is an old English holiday commemorating the annunciation of the Virgin, and is still celebrated in several countries as "Lady Day" or the Feast of the Incarnation. The expedition observed mass on that day in honor of the "Virgin Mary." George Calvert ("Lord Baltimore," who originally applied for a patent to the colony) had died at about the time the patent was granted, but his son Cecil Calvert ("Second Lord Baltimore") sent a brother named Leonard Calvert to form the permanent settlement as its Governor. In such places as Baltimore one sees not only Calvert Street and Calvert Place but the name Calvert commemorated at many locations. In the same year that Calvert landed Frenchmen made the earliest explorations by white men in Wisconsin. Emigrants from Massachu-

⁴⁹ Reference: "The Leading Facts of American History" by D. H. Montgomery (Ginn & Co.).

setts made the first white settlement in Connecticut on November 9, 1635.

A Compact Day on November 22 occasionally commemorates an agreement among those on the Mayflower near Provincetown regarding location of colony and allegiance to King in the year 1620, but in some years special exercises are held by such persons as "Mayflower descendants" on the Monday or Friday nearest November 22. The landing of the "Pilgrims" has been celebrated to some extent as "Forefathers' Day" on December 21. Several commemorated pathfinders lived after the time of these Pilgrims to the New American Commonwealth described in another chapter concerning Thanksgiving Days, but inhabitants of what was formerly the western frontier of New England sometimes celebrate a pioneer day or a "carnival" to commemorate the visit of Myles Standish and his associates that resulted in the selection by Thomas Willett, later first Mayor of New York, of Narragansett Bay country near Pomham as the best location for a new settlement. John Clarke was one of the founders of Rhode Island (Portsmouth, March 7, 1638), but Roger Williams, a clergyman from England that had been associated with Governor Winthrop of the Massachusetts colony, commenced settlement of that portion of the country known as "Providence Plantations" in the year 1636, and obtained from British Government an independent charter for Rhode Island on March 14, 1644. He was a friend of the Indians, slipped into their mode of thinking, learned their language, defended their rights against cupidity of white men, and was successful in preventing a union of Pequots, Mohegans, and Narragansetts against the English. The first white settler in Rhode Island, however, is said to have been a former English clergyman named William Blackstone, who moved to primeval country in "Little Rhody" from Beacon Hill, Massachusetts. Settlements increased rapidly with the well-known pioneer work on "Rhode Island Reds."

To insert in a proper place a few words concerning some related facts available for a long time it may be reiterated that Swedish expeditions resulted in the first permanent settlements in Delaware on March 29, 1638, in Pennsylvania in 1643, and that Dutch settlers later captured them. Not far away in North Carolina began the settlement of the Albermarle colony in 1653, and the

Clarendon colony from England in 1665, but meanwhile French fur-traders visited Minnesota (in 1659). The territory between the Delaware and Hudson Rivers received the name "New Jersey" from the Duke of York in 1664 when he came into possession of New Netherland through its capture by a British fleet, but some English "Friends" purchased part of this territory in 1674. In adjacent Pennsylvania, William Penn with many other English "Friends" landed in 1682, purchased the remainder of what was formerly New Jersey, and established a "free colony" in what then included Delaware. The whole of New Jersey later became a separate province.⁵⁰ Celebrations of such events in centennial years are by no means unknown.

More than one holiday has resulted from the granting of religious liberty. Although somewhat forgotten in modern times it is a matter of old record that two shiploads of English emigrants settling in South Carolina in 1670 granted religious liberty resulting in later settlement by many French Protestants. Were the progressive Frenchmen that first visited Indiana and Ohio in the seventeenth century any less worthy of commemoration than those two early religious pioneers in Canada, Fathers John de Brebeuf and Gabriel Lalemont, both of whom were slain in 1649 by Iroquois Indians? Marquette and Joliet with their followers descended the Mississippi River from Illinois in the year 1673. Marquette was a Jesuit priest who had previously spent more than a year at Three Rivers, Canada, and Joliet was a fur trader and famous French explorer. Father Hennepin, a Catholic missionary in La Salle's expedition of 1680-1682 and a writer of a later illustrated publication⁵¹ containing a famous description of Niagara Falls, explored Minnesota. Robert C. de La Salle and his expedition descended the Mississippi, traced that mighty river, and named territory in its vicinity "Louisiana" for former King Louis XIV of France; D'Iberville, Bienville and other Frenchmen entered the same river from the Gulf of Mexico in 1699. Frenchmen also settled near Jefferson City, Missouri, in 1719, and men from Massachusetts made the first permanent settlement in Vermont in 1724. By this

⁵⁰ Reference: "Elements of History" by Joseph E. Worcester.

⁵¹ Reference: Father Hennepin's "Nouvelle Decouverte" (1697).

time the first twelve of the thirteen original colonies in North America had been settled. As mentioned under "Carnivals," celebrations occasionally mark anniversaries of similar historic events.

In Georgia, where was the last of the thirteen original colonies of the Union to be settled, an "Oglethorpe Day" or "Georgia Day" on February 12 is a holiday to commemorate the landing in Georgia of former General Oglethorpe and many English colonists in the year 1733.⁵² This Oglethorpe was known as a kind and able man. He died in England where he spent his old age. Lack of broad human sympathy and mutual understanding probably caused several of the earlier and later skirmishes between white men and Indians, but lack of sympathy owing to ignorance of man's close relation with all mankind seems to be present in all ages. As savages of later date formed alliances against white men, however, there was less fighting among Indians themselves after white men came. Indian races probably existed at least thirty thousands of years ago, but their number was limited by famines, contagious diseases, continual warfare, or other circumstances; the number of Indians in America now on reservations or elsewhere has been estimated as larger than the number of Indians in America when the Pilgrims landed.

The few pioneer days publicly observed do not throw completely into shadow well-known records of uncelebrated pathfinding. Not until the year 1743 did the interesting expedition of Sieur de La Verendrye visit what is now Wyoming, but it should be recalled that as late as the year 1753 George Washington, then a skilful young surveyor of Virginia and fond of life in the woods, after crossing mountains with an expeditionary party found it necessary to travel three hundreds of miles on foot to reach the junction of the Alleghany, Monongahela and Ohio Rivers. In the year 1760 the famous Mason and Dixon line was surveyed.

How many school boys have not wished to have the same kind of work, religion and government that Daniel Boone desired? As early as the year 1760 this pioneer crossed the Alleghany Mountains from North Carolina

⁵² Reference: "A First Book in American History" by Edward Eggleston (American Book Company.)

and secured bear skins in Tennessee. He was a skilful hunter and fond of wild life. Although born in Pennsylvania in 1734 his parents had moved with him through Virginia to North Carolina while he was young. In the year 1769, while hunting buffalo in Kentucky, he and five companions were captured by Indians, but Boone with one of his companions escaped at night and spent a winter in the forest. Indians belonging to a tribe that was fighting on the English side during the American Revolution captured Boone and adopted him, but he again escaped while pretending to chase deer. This pathfinder built a fort in Kentucky called Boonesboro, and was in many fights against Indians, at one time withstanding an attack of five hundreds of savages. His knowledge of the country and Indian ways won the profound respect of native tribes, but he moved to wilder regions in Missouri when Kentucky became settled. As previously mentioned, the anniversary of his birthday falls on February 11.

In a populous world a brief compilation of outstanding achievements of various pioneers may for some purposes, if not for avoiding time spent dusting old books, be more explanatory than original stories of some individual pioneers. Although Godinho de Eredia has been credited with the discovery of Cape Van Diemen (Tasmania) in the year 1601, Tasman with the sighting of New Zealand in 1642,⁵³ and James Cook with the discovery of New Zealand in 1769, anniversary days in various parts of Australasia commemorate several different explorers or pioneers. This does not seem strange when it is considered that Cook had with him such famous persons as George Vancouver on some later voyages to New Zealand. Probably the most celebrated of these holidays in Australia is January 26, or Foundation Anniversary Day to commemorate the first settlement there about the year 1788, but except in Northern Territory and Queensland it is usually celebrated on the Monday next after January 26 in modern times.

In the Province of Auckland, New Zealand, a First-Governor's-Choice Day usually is held on January 29. In other Provinces of New Zealand holidays are kept; as,

⁵³ Reference: "The History of the Australasian Colonies" by Edward Jenks (Cambridge University Press).

First Settlement Day in southwestern North Island on January 22, Tasman Day in Nelson on February 1, Foundation of 1850 in parts of middle New Zealand on December 16 and somewhat similar days (occasionally observed on the following Monday)⁵³ listed in preface. James Cook, an English navigator, also discovered Tahiti on April 13, 1769, and explored part of America. Some of his voyages to such places as Alaska, Easter Island, New Zealand and the Sandwich Islands occurred as recently as the year 1778. In the present Hawaiian Islands his discovery of January 15, 1778, is not usually celebrated as an Anniversary holiday, but the eleventh of June, a territorial holiday in Hawaii, is still observed as Kamehameha Day, for Kamehameha is the name of five former kings of the Sandwich Islands. It is probably only a coincidence that five American aviators including Lieutenants Hegenberger and Maitland were the first to fly across the Pacific to Honolulu soon after the "Lindbergh Day" (in honor of Colonel Charles A. Lindbergh) observed in parts of America on June 11, 1927; in New York on June 13, 1927; and in some other places later. The welcome in New York to the first woman to swim the English channel occurred on August 27, 1926.

Days of American pioneering west of the Mississippi were not wholly disadvantageous to savages. Although Francesco D'Ulloa's Spanish expedition had taken possession of what was Louisiana as early as the year 1766, most of the California Indians were prosperous and happy for at least fifty years after the founding of the first Mission at San Diego on July 16, 1769. Owing to hospitality and work of numerous missions a traveler could journey several hundreds of miles without owning a cent. The vast region west of the Mississippi River between British possessions and what was then Mexico passed by right of purchase from France to the United States of America on April 30, 1803. In Canada Alexander Mackenzie is supposed to have been the first white man to make an overland trip (1789) to the Pacific coast, where George Vancouver engaged in some important exploration at about the same time.

The success of California missions may have helped to promote ideas concerning colonization by Americans. As early as 1773 Samuel Hopkins⁵⁴ of Newport suggested African missions by trained natives of the United States.

Several prominent persons including Henry Clay⁵⁴ in the year 1816 established the American Colonization Society previously mentioned as helping freedmen to colonize in Liberia, however. Although a Newport holiday is usually observed on December 1 in parts of Liberia, where preparations are being made for a new harbor and rubber plantations, an "Oldport Day" (with appropriate costumes and historical setting) has been observed to some extent on July 24 of some years (as 1925) at Newport, Rhode Island (but a somewhat similar day on August 10, 1927).

Inhabitants of Idaho keep a Pioneer holiday on June 15, and to some extent dwellers in Montana celebrate a Pioneer Day on November 5. Former Captain Robert Gray,⁵⁵ a native of Rhode Island and the first man to carry the American flag around the world, with a party of men formed at Boston, entered from the Pacific Ocean on May 11, 1792, that river in the Northwest to which he gave the name "Columbia," but Captain Meriwether Lewis⁵⁵ and Captain William Clark⁵⁵ in the year 1805 first reached the Pacific by crossing the continent north of Mexico. The Lewis and Clark expedition started from St. Louis in the year 1804 and visited Idaho in 1805; on June 15 of that year William B. Ogden (former President of the Chicago and Northwestern Railroad) was born. The first permanent settlements in Idaho were at Fort Hall (N. J. Wyeth in 1834) and at Coeur D'Alene near the large galena mines (Americans in 1842). The Lewis and Clark expedition went through the "Gates of the Rocky Mountains" in Montana and thence along the Columbia River to the Pacific. This geographical expedition originated in the brain of former President Jefferson, and resulted in territorial acquisition by the United States. The explorers encountered Indian tribes in Nebraska and the Dakotas not previously known by white men, apparently without "desecrating" any scalps in "gorilla warfare."

Who has not heard of Pike's Peak in Colorado, and the discovery of November 14-15, 1806? Former Major

⁵⁴ Reference: "The National Cyclopaedia of American Biography"; James T. White & Co.

⁵⁵ Reference: "Dictionary of National Biography"; Macmillan & Company.

Zabulon M. Pike with another expedition followed the Mississippi River in the year 1807 to Leech Lake and Red Cedar Lake, and later ascended the Arkansas River; although the site of that portion of a park in Wyoming was discovered by Colter the same year, Cornelius Hedges suggested the idea in Montana of a Yellowstone National Park in November, 1870. Various hunters and fur traders in the years 1811 and 1812 found ruins, fortifications, and ditches constructed by earlier aborigines in the Ohio valley between Illinois and Mexico as well as in other parts of the "Middle West." David Crockett spent several years in pioneer work and hunting in western Tennessee, settled near the Cumberland Plateau in 1811, served under Jackson in the Creek War, was elected to Congress twice, fought with Texans on the Alamo, and left books regarding his life and exploits.

Seventeen years before the famous massacre of March 6, 1836, at Alamo, Stephen H. Long started from Pittsburgh and officially explored the country between the Mississippi River and the Rocky Mountains. The result was as expected from this American engineer. Together with others he traced the Missouri River and its principal tributaries, studied Indian tribes, and noted the productions and features of surrounding country. A zoologist named Say was with this expedition, which secured numerous insects, unknown plants, scenic views, materials for maps and skins of wild animals. The view from high peaks of the Rocky Mountains and the beauty of districts traversed filled these explorers with admiration. Six years later David Douglas pioneered among Douglas firs and spruces. In the year 1820 General Cass, Governor of Michigan at that time, visited Lakes Superior, Huron, Sandy, Winnepeg, Cass and Deer. Captain James Bridger made the earliest recorded discovery of Salt Lake, Utah, in 1824-1825, but some evidence exists that Spaniards explored there in 1540. Think of the numerous unnamed half-holidays at different times in various places!

Inhabitants of Missouri celebrate as a holiday or hold special exercises in the public schools on October 1, or Missouri Day. The parents of Christopher Carson, a famous saddler and trapper sometimes called "Kit Carson," moved from Kentucky to Missouri while he was an infant. In the year 1826 he went with a party of hunters to New Mexico, and several times later traveled to the

Pacific Coast. On one trip he drove sixty-five hundred sheep to California. He served as a guide to General Fremont, fought in the American Civil War with Federal troops, and was promoted to the rank of Brevet Brigadier General. A bitter controversy over anti-slavery restrictions upon admitting Missouri to the Union as a State had convulsed the country and threatened dissolution of the Union. Soon after the adoption of the Missouri Compromise the Missouri seat of government was fixed at St. Charles, although the first general assembly met at St. Louis in 1820. On October 1, 1826, however, Jefferson City was made the Capital of that State.

Inhabitants of Texas observe the Second of March, or Sam Houston Memorial Day, as a public holiday. Former General Samuel Houston settled in Texas in the year 1832, fought against Mexico, and became President of the Texas republic that declared its independence from Mexico on March 2, 1836, which was the anniversary of Houston's birthday. Houston was a zealous friend of Indians, and had successfully espoused their cause in Congress before moving to Texas.

As new territory opened for settlement pioneers made fresh trails. After learning that W. G. Russell of Georgia had discovered gold near Denver, pioneers from Kansas, Missouri and Nebraska moved to Colorado to develop gold mines. Gold from Georgia had arrived at the United States mint in 1830, and a small quantity was found in 1842 in California, where a larger discovery in 1848 led to the noted Gold Rush of the Forty-niners. By this time steamboats were operating on the Great Lakes and inland rivers. Locomotives were running west of the Alleghanies, and emigrant wagons in large numbers were traveling along national roads towards the West. As early as the year 1845 petroleum was obtained near Pittsburgh, Pennsylvania, by boring. Various associated incidents or settlements are commemorated to some extent. During the years 1843-1846 former General John C. Fremont, "the pathfinder," conducted a successful geographical and scientific expedition to California, and in 1847 secured that territory to the United States of America by treaty with Mexico. The discovery of gold in California on January 24, 1848, upon land granted to John A. Sutter, and the boring of the first oil well in that State on August 26, 1859, changed the history of the West. On February

12, 1851, gold was discovered in Australia also. Much gold quartz has been mined in Auckland.

Inhabitants of Utah celebrate the Twenty-fourth of July, or Pioneers' Day, as a public holiday to commemorate the arrival at Salt Lake City of Brigham Young and his followers in the year 1847. By means of numerous ditches Young transformed a desert into a fertile country. Water from neighboring mountains assisted in making this region beautiful. Some persons now visit Utah and the surrounding country for their climate and natural resources. Young was a pioneer from Vermont and leader of Mormons. The Mormon church still prospers and obeys the United States laws with respect to plural marriages.

Think of the pleasure derived from accounts of the travels of such men as Du Chaillu, Lacerdo, Livingstone, Mungo Park and Stanley in Africa! Some noted pioneering by several persons in the Belgian Congo;⁵⁶ where an Annexation to Belgium Day is observed on January 4, was sponsored by former King Leopold of Belgium; princes and even rulers of various nations have attracted much attention by their extensive explorations or discoveries. In several localities the equivalent of a pioneer day, under one name or another, is celebrated at least in schools; children on such days sometimes learn about local pioneers whose names are not widely known. But pathfinders have made more fruits of the world available to older persons also.

While the British were having trouble with Rhodesian natives Cecil John Rhodes went among them unarmed, and by promises or diplomacy obtained co-operation that was of much value to his government. In Rhodesia a Pioneer Day or Founders' Day occasionally is observed as a public holiday on the second Tuesday of July to commemorate such persons as Rhodes and some Dutch Boers; the Delagoa railway to South Africa also was opened on July 8. Even a Moshasho holiday for a former Chief of Basutos is much celebrated in such places as parts of Basutoland on March 12.

Among other names of pioneers that have attracted attention in preceding years are Austin, Brady, Cody,

⁵⁶ Reference: "The Opening Up of Africa" by H. H. Johnston; published by Henry Holt & Company.

Custer, De Long, Gilbert, Hall, Hayes, Hedges, Humboldt, Hutchinson, Kane, Liguist, Mason, Melville, Parkman, Ratcliffe, Shelby, Wallace and White. Inhabitants of Alaska observe the eighteenth of October, or Alaska Day, as a public holiday. On October 18, 1867, occurred the formal transfer of that region to the United States of America. Two hundred and fifty men at Sitka were kept busy for some time afterward in reorganizing and controlling affairs of the new territory. Some gold was discovered in Alaska on August 22, 1896, before the famous gold rush, but large quantities were discovered there in the year 1897, almost forty years after the discovery of rich silver mines in Nevada. The region has more natural resources than at first supposed, and is especially rich in forests, furs and gold.

Natives of the Philippines celebrate Rizal Day on December 30 as a holiday in memory of José Rizal, the Filipino patriot. A spirit of either independence or adventure similar to that which filled Daniel Boone appears to have prompted efforts of many pioneers. Daniel Boone preferred to live where smoke from neighbors' chimneys could not be seen; he liked forests and birds; his home for many years was within himself. He could live happily without possessing what was recognized as his own property by the State of the country in which he lived and worked, and have many friends without possessing the definite domicile that persons are expected to name as "permanent" in some places. Although he lost two different farms by not filing claims, perhaps he did not realize that property could be lost through failure to assert rights in legal fashion. Perhaps he believed that original possession speaks louder than documents and that it is a duty of the state to take initiative in the matter of protecting each inhabitant of the country from loss of home, but modern society exercises control so effectively that each man usually has his home or domicile located definitely. It is possible that a biographer one day will write a book that describes all pioneers prominent not only in geographical discovery and political history but in such fields as commerce, education, engineering, industry, invention, literature, philosophy, religion and science.

CHAPTER IX.

Labor Days and Eight-Hour Holidays

Although numerous persons have been unable to perform the stunt of proving their lineal descent from William the Conqueror, probably most of them have had access to such old expressions as "Labor conquers all things." In parts of the world there is still no day called an Eight Hour holiday, but the recent growth of such days as Labor Days and Eight Hour Days in some respects is like the increase in the number of arbor days. An Eight-hour Day, for instance, is legalized in the Republic of Honduras by the Constitution of 1924, and in the vicinity of Melbourne an Eight-hour Day or Eight Hours' Day usually on the second Saturday or fourth Monday of April in modern times. Such a day has been held in several years in parts of South Australia on the second Wednesday of October, and in New South Wales on the first Monday of October. Residents in middle and western Australia have held fairs or exhibited sheep during similar holidays on different dates in September and October (often Monday, Wednesday or Thursday, subject to proclamation), but dwellers in New Zealand have celebrated a Labor Day on the fourth Monday of October.

In parts of the British Empire the names Labor Day and Eight Hours' Day appear to have been used interchangeably by at least some persons. A few Eight-hour Days have fallen on the anniversary of the International Labor Conferences held on October 25, 1921,⁵⁷ at Geneva, where many reliable watches are made, as mentioned under the heading of New Year's Eve in the first chapter, but Labor Day has occurred in Newfoundland on the first Wednesday of September. The "Knights of Labor" decided by resolution in the year 1884 to designate the first Monday of September as "Labor Day." This organization originated in Philadelphia in 1869. The American Federation of Labor⁵⁷ secured for its members

⁵⁷ Reference: "The Labour International Handbook" by R. Palme Dutt; published by The Labour Publishing Company, Ltd.

in several cases the power of united action in matters that concerned their welfare. The influence of these two organizations has been felt not only in political parties and a portion of the newspaper press but in law making and the creation in 1888 of the United States Department of Labor at Washington.

Labor Day in most parts of Canada, Panama, and every State, Territory and possession of the United States of America, except the Philippine Islands, is usually a holiday on the first Monday of September. Parades of workmen having interlacing interests that inspire combination for defense have characterized several Labor days. Economic factors and mutual interests rather than charm of association have caused the onward procession not only of the army of labor but of the allied armies of industry and commerce.⁵⁸ Not many wooden barrels are now used to hold hot ashes in such manner that the bottoms can drop out while being carried on workmen's heads. Various labor organizations have tried to increase the welfare and protect the interests of their members in different ways. Among methods used have been limitation of the number of working hours, extra charges for work done overtime, restrictions on wages received for piece work, "dispute" and "unemployed" benefits, promotion of hourly wages, publicity and legislation favorable to labor.⁵⁸

Inhabitants of the Philippines and several other places including parts of Austria, Panama, Russia and Uruguay celebrate a Labor Day as a holiday on May first in some years, but in northeastern Australia a somewhat similar day usually is observed as a public holiday on the first Monday of May whether it happens on May first or not, and to some extent on Monday in such places as Perth. Near the Philippine Islands happened the Battle of Manila Bay on May 1, 1898. Although "May Day" has been celebrated in different parts of the world somewhat as described in the sixteenth chapter, it may not be generally known that a Labor Bureau was established in Belgium on April 30, 1895. One occasionally hears that a man has no right to say another can not work, but it is natural that persons should desire to have sufficient

⁵⁸ Reference: "What's What in the Labor Movement" by Waldo R. Browne; published by B. W. Huebsch.

leisure on Labor days, and either Sundays or another day in the week(as Saturday), to enable them to meet the essential facts of life and co-operate in procurement of their rights. Henry D. Thoreau expressed this desire in his book entitled "Walden" when he wrote: "I do not wish to be any more busy with my hands than is necessary. My head is hands and feet." The feeling of perfection unattained is common, but should not be regarded as vulgar. Beneath the rush and tumble of everyday life is a hand outstretched—perhaps in vain—toward a better state of existence. It may be discontent, but it probably prevents men from sinking to a lower level.

So should I live as I should die,
Prepared to greet whate'er comes nigh,
With nerves unhurt by haste or fear,
With worthy deeds accomplished here,
With health and kindly virtue graced,
With eyes toward truth and courage faced.

I'd know the ways that wise men know,
And work, and learn, and think, and grow,
And hope, and smile, and love, and rest,
And take the time to do my best.
As ships oft sail on oceans dark
I'd ready be when I embark.

The Colorado legislature declared Labor Day to be a legal holiday as early as the year 1887, and other legislatures took similar action later. When persons of dissimilar interests develop class antagonism and disregard personal contacts, do not control and discipline occasionally become necessary to insure preservation of science, art, invention, discovery, order, spiritual and physical property? If authority is just, they may prosper. If authority is unjust, will they develop anarchism? A child hardly can be blamed for at least yelling when a brother tries to find out how far he can open its mouth with a glove-stretcher. Goodwill exercised in a tactful manner seems to be an excellent armament against trouble, but employees sometimes object to attempts by an employer to prescribe daily life outside of a plant. Can not co-operation with respect to a few important common points, and a simple inexpensive means of determining and spread-

ing the few universal truths solve several world-wide problems? One need not frown upon overalls or cause a stew by throwing a pair of them into a neighbor's steaming squash pie.

Upon an outer wall of the New York Public Library at Fifth Avenue and Forty-Second Street are carved the following words: "But above all things truth beareth away the victory." To be true to one's self should not one try wherever possible to do that work which interests and develops one's self the most? In the words of Kenyon Cox:

"Work thou for pleasure; paint or sing or carve
The thing thou lovest, though the body starve."

Does not each person direct his talents with the worthiest motives that he knows, if he is wise? Labor appears to be as much the law of one's being as the Ten Commandments; most men work with their hands to live, but all persons usually work in one way or another, if they enjoy life. How many writers, teachers and women of intellect help persons to live lives that are useful, harmonious and efficient! Numerous workingmen learn to apply worthy inventions in a useful manner. Perhaps several thousands of excellent undeveloped ideas are going to waste, however, owing to the fact that the second, third, fourth and succeeding steps in the promotion and development of patents are sometimes necessary to make them financially successful. Think of spending years of scientific research on such creatures as fleas!

Several Labor banks, trust companies, investment or holding companies⁵⁹ now exist. Benjamin Franklin wrote in "Poor Richard's Almanac": "If you would know the value of money, go and try to borrow some." For recovering loaned money much labor of one kind or another sometimes is required. One of the well-published sayings of Martin Luther is to the effect that "wealth is the smallest thing on earth," but wealth occasionally improves housing facilities, promotes medical research, protects young persons from evil influences, builds libraries and increases the number of happy independent homes. As

⁵⁹ Reference: "Financial Organization" by Harold G. Moulton; The University of Chicago Press.

custom survives, money must be accorded its proper place. Although money without right, and might without right, are of little benefit to the world as a whole, either money or might working with right can accomplish at least as much as did Darby and Joan.

The last Sunday in January sometimes is called Child Labor Day. Labor days often stimulate the extension of that spirit of co-operation that underlies community sings, playgrounds, parks, child-labor and immigration laws. They seem to be for men, women, and children, whether members of a union or not. As numerous workers need more of the elements of calmness and simplicity in their lives, the introduction into industrial centres of relaxation halls, rest periods, rocking chairs, and restaurants that serve wholesome inexpensive food may prevent much waste owing to nervous breakdown, and augment good feeling, harmony and mutual understanding. Why not emphasize easy chairs among cheery surroundings? The rapid increase of sanitary drinking cups does not signify that workmen later will have to spit on their hands with mustard spoons and tobacco tamperers.

General improvement in the wages and conditions of workingmen has added significance to Labor days. Except in those industries where lack of efficient management and labor-saving machinery has resulted in advanced prices, the increased standard of living owing to higher wages has enlarged the market and given impetus to popular-priced quantity production. As wages, machinery, and skilful management expand, workingmen can in numerous cases afford to take an extra day off each year to enjoy the fruits of their vines and fig-trees or to read suitable books.⁶⁰

A "common workingman" is he
Without much wealth or fame.
To those that travel far and wide
His life seems rather tame.
Impelled by ideal purposes
Exemplified as deeds
He finds true happiness in work
While filling others' needs.

⁶⁰ Reference: "Days Off" by Henry Van Dyke; published by Charles Scribners's Sons.

The simple life appears to him
A way to concentrate;
His honest labor gains respect
From friends both small and great.
By work well done when duty calls
This thought he demonstrates:
Truth bears away the victory
But "Time for no man waits."

Labor Day can increase at least health of spirit and body by providing for relaxation, eliminating grounds of contention and developing well-rounded men. The observance of Labor Day in some respects is a recognition of the right to realize ideal purposes and to exchange dollars for dimes when change becomes necessary and desirable. It is an opportunity for expansion of both employer and employee, and recent legislative codes tend to safeguard related rights of both capital and labor.

Considerable truth may reside still in such quotations as "Labor ipse voluptas." By the treaty of June 28, 1919, at Versailles was established The International Labor Organization of which there is an International Labor Office at Geneva, and branches in several cities including London and Washington. A convention regarding limiting hours of work to an eight-hour day and a forty-eight-hour week was adopted at one of the sessions of its conference. Other conventions or recommendations have been adopted concerning such subjects as unemployment, health service, protection against poisoning, compulsory medical examinations, workmen's compensation for accidents, etc., night work, weekly rests, living conditions and minimum age for employment in various industries or locations. The financing of this organization is usually accomplished by contributions from a membership of approximately fifty-six nations made through the League of Nations Assembly.

Although some labor organizations tend to promote individual specialization along one or more lines for eight hours a day, now and then it is well to be what one is and express what one sees even if it be no more than holiday riding of a hobby. Conformity can be as dangerous as prejudice when not supported by personal conviction and right. Many persons are "mixers"; comparatively few are wise enough to mix with mankind in-

timately while retaining an unfettered mind. Some eminent educators including former President Charles W. Eliot of Harvard University have been mentioned in the press as of an opinion to the effect that growth of arbitration will cause unions in labor and combinations among employers to pass, and some well-informed social scientists have supposed that organization of labor in one form or another has come to stay. In spite of former coercive measures and present faults union has tended to stabilize industrial conditions and secure representation.⁶¹

Some persons often work in silence on disease-preventing serums; some drive tenpenny nails; some shout "Umbrellas to mend." In T. W. Rhys Davids' book concerning "Buddhism" is the translated quotation: "To follow a peaceful calling: this is the greatest blessing."

There's one thing another knows better
Than I or my neighbor at best;
Great genius oft follows a fancy
With simple allegiance to quest.
Accomplishments show these facts clearly,
Displaying what mortal can do
By pushing one's missions or duty
And helping ideals to come true.

But it is natural and proper that laborers should desire to become well rounded mentally, morally and physically while following their callings. On Labor days and Eight-Hour holidays numerous human beings of different races and creeds can realize part of the wonder of universal progress, and appreciate the meaning of a special period for promotion of higher standards of living.

⁶¹ Reference: "The American Labor Year Book" by Trachtenberg and Glassberg; Rand School of Social Science.

CHAPTER X.

Columbus Day; America Day; Discovery Days

Although Hezekiah Butterworth's verses concerning Discovery Day have been read by many persons, it may not be generally realized that inhabitants of different countries call the twelfth of October various names including "Columbus Day," "Amerigo Day" and "Discovery Day." It is usually a public holiday in several countries of Central America and South America, parts of Spain, and most of the States and Territories in the United States of America. In parts of at least Panama it is occasionally celebrated in much the same manner as a Thanksgiving Day, but in several locations where it is observed as a legal holiday, parades, entertainments, or athletic exhibitions often take place. A Senate Committee on the District of Columbia recommended that a bill be passed providing for the observance of October 12 as a public holiday in the District of Columbia.

At a few other places holidays or half-holidays⁶² occasionally are held on anniversaries of certain discoveries as mentioned in following paragraphs or preceding pages, but in most cases apparent greatness of the discoveries has prompted the celebrations notwithstanding the fact that various discoveries of large barren areas and particles too small to be seen through a "microbe" have been made.

In some nations; as, the Republic of Argentina, and the United States of Brazil; national elections have occurred on October 12, but the significance of Columbus Day is quite different from that of the date Magna Charta was signed. In his dealings with fellow beings Christopher Columbus was kind. That he had spiritual longings and vision appears in his vow, made while elated by the reception accorded him as a discoverer, to furnish four thousands of horses and fifty thousands of feet for a

⁶² Reference: "The Trinidad and Tobago Year Book" (1926); compiled by C. B. Franklin; Franklin's Electric Printery, Port-of-Spain, Trinidad.

crusade to the holy land. Perhaps he bore in mind that a Dominican Archbishop of Seville named Diego de Deza had befriended him before King Ferdinand and Queen Isabella, and possibly made his famous undertaking feasible. Although imaginative and enthusiastic, the discoverer had a strong penetrating intellect unlike that of numerous bold explorers. At about the time of Columbus Day many schools conduct suitable programs, for the character of the discoverer teaches some lessons of value, especially those based on courage, faith and perseverance. He was a true nature lover, and unusually susceptible to beautiful scenery and wild life. He enjoyed flowery fragrance, tropical creatures and balmy air, as his journal clearly indicates.

Although citizens of the Dominican Republic usually enliven the celebration of Columbus Day on October 12, former natives of several parts of the West Indies passed long periods of indolence among delicious fruits, spreading mahogany trees, corn and yuca roots. In the luxurious climate edible fish could be obtained easily under a blue sky. There were no artificial guide posts to climb in the dark only to read the words "Fresh Whitewash" or "Wet Paint." Evening dances and music introduced more activity than need for gathering much of the perpetual harvest. Few clothing trades or worries disquieted the hospitable natives, who were unwilling to commercialize hospitality. When one of their three ships fell to pieces on the coast of Haiti several of the sailors were glad to remain, thus avoiding both their former European life of toil and the hardships of a return to Spain.⁶³

In Spain the twelfth of October is dedicated to Columbus, the sailor. Near his native town of Genoa in Italy Columbus had engaged in a seafaring life when only fourteen years of age. He had heard that western waves brought to the ocean coast uprooted trees and dead bodies not European. Senor Navarrete, a Spanish scholar of the nineteenth century, in his two comprehensive volumes regarding Columbus describes the interest that the latter took in the subject of geography and the possible sphericity of the world. Columbus was particularly interested in writings of Marco Polo who in his cruise among the

⁶³ Reference: "Life and Voyages of Columbus" by Washington Irving.

Antilles had sought the eastern coast of Asia and the territories of the "Grand Khan" not far from the coasts of Africa and Europe. He used the conjectural map of Marco Polo in his first voyage across the Atlantic. Before the time of Columbus, however, the character of the ocean was comparatively unknown. No one knew that the bottom is a gentle rolling plain with the exception of places where volcanic upheavals have piled plateaus of red clay. No one had found by measurement that the average depth is about two and one-quarter miles. Few persons supposed that gray slime consisting of skeletons and shells of sea animals including chalk shells from a low form of Protozoa lies underneath the salt water. No scientists had pointed to evidence that life began in the sea.

How many ships of ancient explorers had never been found or recovered? Even though the explorers in question had not owned their ships they were probably sorry to go down with them. What pleasure would it have been to them to know that some phosphorescent forms of life are at the greatest known depth of almost six miles? Even if living creatures in large numbers still exist at the lowest parts of the ocean where darkness is absolute, how much of the sea's history will never be known?

During the first voyage of Christopher Columbus across the Atlantic he commanded a ship called the Santa Maria. This ship, like the other two in his fleet, had a high prow and stern. Pictures of it appear upon some of the postage stamps issued during the World's Columbian Exposition. Martin A. Pinzon, a wealthy mariner from Palos,⁶⁴ commanded the Pinta; Vicente Y. Pinzon, a brother of Martin, commanded the Nina. Neither the Pinta nor Nina had any deck in the centre, but each had a forecastle and cabin for crew. When the Nina left Palos on August 3, 1492, she had latine sails, but during a month of waiting at the Canary Islands and an unsuccessful search for a new ship square sails were substituted. Repairs were made to the Pinta's rudder, which had broken the third day after leaving Palos. On the sixth of September the fleet and about one hundred men sailed from these islands

⁶⁴ Reference: "Palos" in "A Handbook for Travelers in Spain" by Richard Ford; published by John Murray (London).

to try to find a western route to India⁶⁵ and claim new Spanish possessions.

At no part of the ocean out of sight of land could Columbus touch bottom with a two-hundred-fathom line. His ships, however, once passed through vast expanses of green weeds like huge inundated fields. Weeds that grow in shallow parts of the ocean or fresh water are green, brown, purple, or yellow, and those that grow in deep or dark places are frequently red, but much information concerning the six thousands or more of varieties of seaweed is lacking, for scientists botanically inclined do not usually write concerning all of the species. The green weeds that Columbus saw may have floated with the gulf stream from points nearer shore. Probably he did not know that a few species of seaweed are edible, that Irish sea moss is valuable for making a table food called blanc mange, and that the coarse varieties are fed to cattle. Possibly he had exploded the bladder-like vessels of rockwood by pressing them, but probably never had burned it to obtain soda, iodine and bromine from its ashes. That form of vegetable sea life called a sponge, supposed to be a step higher than seaweed and to consist of pliable horny matter that does not sour like a cloth towel when frequently used for washing dirt from objects, was well known, for sponges grow along almost all of the Mediterranean coast. The common jellyfish, an animal rated by some authorities as higher in the scale of life than the sponge, no doubt was familiar to swimmers that had felt the stinging pain caused by contact with it.

Columbus found a live crab on a mass of seaweed in mid ocean, but probably made no attempt to assign it a place in a provisory scale of existence such as that comprising animal flowers, starfish, corals, sea fans, sea worms, jointed limbed animals (as crabs), animals with shells, head-footed animals including octopuses, fishes, turtles, whales, seals and polar bears. He noted the appearance of many interesting fish also, but probably did not consider the possibility of tracing the ancestry of all animal life to former residents of the water or of proving that whales and porpoises after long periods of

⁶⁵ Reference: "History of the Conquest of Peru" by William H. Prescott.

mammal life on earth had reverted to water. He could not have suspected that porpoises and dolphins have internal structures resembling quadrupeds, and that the waters near a portion of the African coast should later become red with the blood of hundreds of whales attacked by numerous swordfish. Although schools of black porpoises often swim close to shore Columbus may have seen some dolphins play about the surface of the water and leap into the air. Their fondness for the warmer surface water, however, did not necessarily distinguish them from ordinary fish, and the fact that the temperature of the ocean bottom remains nearly constant at about thirty-five degrees Fahrenheit probably was not then known.

Many times some of the men murmured and encouraged mutiny;⁶⁶ many times all persons on board were disappointed to find that their beliefs regarding signs of land were in error.⁶⁶ What appeared to be mountains were sometimes clouds. Days of sailing elapsed after seeing birds and large weeds. But flocks of small birds singing above the ships and the discovery of a floating piece of carved wood in the form of a staff convinced all of the crew that land was near.

Who has not read Walt Whitman's verses concerning The Prayer of Columbus? On the night of the thirty-fifth day after leaving the Canary Islands Columbus supposed that he saw the gleam of a distant light; to make sure that it was not an illusion he called a few of the crew to verify the observation, and one of the men saw it before it vanished. At two o'clock on the morning of the following day a gun from the *Pinta* announced that Rodrigo de Triena had seen land. Ferdinand and Isabella, the Spanish sovereigns, had promised a pension of thirty crowns to the first discoverer of the land. They awarded the pension to Columbus on the ground that he had first seen the glimmering light on shore. At the time of the discovery on October 12, 1492, Columbus was about fifty-seven years of age.

By parades on "Columbus Day" or "America Day" the subject of "Americanization" is sometimes strikingly emphasized. Americanization has been called "the mak-

⁶⁶ Reference: "Elements of History, Ancient and Modern" by Joseph E. Worcester; published (1849) by Brown, Taggard & Chase.

ing of America" and "the process of making Americans." In many cases it seems to have included access to public recreation parks and libraries, learning of the current language, vocational suggestions and thrift. Some persons refer to it as a "kind," "sympathetic," "generous," "hospitable," "tolerant," "respectful," or "educational" process. If its spirit is "charity for all and malice toward none" will it not tend to lessen racial prejudices? Ideas for developing loyal and contented citizens are popular, and ideals of justice, love of humanity, duty, and character building seem to characterize numerous good citizens. In a speech at Vancouver in July, 1923, words of former President Harding of the United States of America were to the effect that the best citizen is one with whom you are friendly enough to borrow a couple of eggs.

The land that Columbus discovered proved to be a beautiful level island covered with trees.⁶⁷ Copper-colored natives in absolute nakedness watched the fleet from shore. Thinking that they were men of India, Columbus called them Indians. He named the island San Salvador although natives called it Guanahani.⁶⁸ To this day the group of islands to which it belongs is known as the West Indies. Upon landing, the mighty discoverer fell upon his knees, kissed the ground and offered praises to Almighty God. He took possession of the land in the names of Ferdinand and Isabella. Some of the crew fell at his feet and asked forgiveness for unkind words and actions during the voyage.

No band concerts were held as on Columbus Day of modern times, but all were delighted at the happy ending of the monotonous sail across the ocean. Curious natives came forward to greet the visitors whom they supposed had descended from heaven. Their only weapons consisted of lances tipped with bone, flint, or fire-hardened wood. They supposed that the glass beads, colored caps, and trifles, which Columbus gave to them, were of inestimable value. Most of them had little personal property of value although the mariners noticed small gold ornaments in the noses of a few. When questioned concerning the source of gold they pointed to the south.

⁶⁷ Reference: "This Continent of Ours" by Charles F. King "The Picturesque Geographical Readers," (published by Lee and Shepard.)

Columbus learned from them that people in the northwest sometimes invaded these islands and carried off inhabitants. He supposed that the land referred to must be eastern Asia and that the invaders were subjects of the Grand Khan whom Marco Polo said made war upon certain islands and captured the natives as slaves.⁶⁸ The mariners spent the day enjoying magnificent sights and the sweet scent of forests. At nightfall they returned to their vessels.

'Twas morning of October Twelve
In Fourteen Ninety Two
When Christopher Columbus great
Arrived with ships and crew
As little isle San Salvador,
First land that he could find,
And won discovery of West
For civilized mankind.

The seamen in three vessels small
Had sailed for weeks the sea;
Their compass changed alarmingly,
And some tried mutiny.
Although the old geographies
Portrayed the world as flat
Columbus knew the world is round;
So doff for him the hat.

Perhaps some ancient Norsemen bold
First found the western shore,
But failed to make a proper claim
And file the written lore.
Perhaps the native Indians
Were first upon the ground
But civilized discovery
Meant what Old World had found.

Great Christopher Columbus had
Creative genius rare,
The courage of conviction and
The will to do and dare.

⁶⁸ Reference: "The Travels of Marco Polo," Charles J. Finger; Haldeman-Julius Company.

For western homes both north and south
He found the master key,
So many keep Columbus Day,
And cheer him three times three.

During the evening of October 12 in several places persons occasionally hold displays of fireworks in modern times, but the party of discoverers spent about twelve weeks exploring innumerable islands to the south of San Salvador. Many of the natives seemed to enjoy smoking a new plant, which the sailors called tobacco, and from which the present island of Tobago was named.⁶⁹ As Tobago was not discovered by Columbus until 1498, however, a Discovery holiday occasionally is held there on July 31 or the following Monday. Columbus discovered Cuba on October 28, 1492, and visited other islands, including Haiti ("Hispaniola") about December 6, 1492. At Haiti the men obtained gold ornaments from natives in exchange for trinkets. On this island, with the assistance of natives, the enthusiastic sailors built a fort from remains of the Santa Maria, which had been wrecked at night while a boy was at the helm against instructions. The crew managed an exhibition of military prowess during which they shattered large trees with guns and awed some West Indians with mock skirmishes demonstrating their ability to use buckler, crossbow, musket, and sword.

After issuing parting instructions to a settlement of thirty-nine men Columbus with the remainder of his crew set sail on the fourth of January,⁷⁰ 1493, for Spain. On the fifteenth of March, 1493, he arrived back at Palos. Bells rang; shops closed; inhabitants greeted their returning friends and relatives. After a Thanksgiving service the discoverer sent a letter to Ferdinand and Isabella⁷⁰ announcing his arrival, and spent a few days at Seville with his wife and two sons, Diego and Fernando.

On Discovery Days it is not unusual for persons to line streets, but more than four hundreds of years ago crowds hailed Christopher Columbus as he travelled to Barcelona to help plan for a second more-expensive voyage at the urgent invitation of Ferdinand and Isabella. This King

⁶⁹ Reference: "The New Larned History"; C. A. Nichols Publishing Company.

⁷⁰ Reference: "History of the Reign of Ferdinand and Isabella, the Catholic" by William H. Prescott; published by David McKay.

and Queen, seated in state among their principal nobility, awaited his arrival in a public square, rose as he advanced, and ordered him to take a seat near them. In the procession were painted Indians, parrots borne upon shoulders of men, gold ornaments, and strange species of animals and plants. At following banquets or other meetings with royalty plans for a second expedition rapidly matured, with a professed object of converting the heathen. A fleet containing three large ships, fourteen caravals and fifteen hundreds of men sailed from Cadiz on the twenty-fifth of September, 1493.

At Dominique in the British West Indies a Discovery Day occasionally is celebrated on November 3, for Columbus discovered at least what is now one of the Leeward Islands on the second or third of November, 1493. Cattle were brought to America for the first time. When one sings "O Columbia, the gem of the ocean" it is not always realized that among the islands visited by the mighty discoverers were Porto Rico and Haiti. Nothing except ruins remained of the fort built at Haiti during the first visit. Natives spoke of disease, quarrels, invasion by the other tribes and extinction of the white colony. On May 3, 1494, however, Columbus discovered Jamaica. The violence and excesses of irresponsible soldiers caused indignation among natives. Diseases followed the beaching of vessels; crews became disheartened at not finding gold, and disaffection spread. The military leader and Friar Boyle with a few ships and political adherents returned to Spain.

Notwithstanding the discovery of Newfoundland on June 24, 1497, by John Cabot, and the voyages of Northmen mentioned in the eighth chapter, a member of the famous Columbus family nearly afforded grounds for British and French claims in America. Lying exhausted at the new colony Christopher was surprised and pleased to find his brother, Bartholomew, at his bedside. Bartholomew Columbus had gone to England before Christopher's first voyage to offer the project of discovery to Henry VII. Although delayed, captured by a corsair, and reduced to extreme poverty, he had finally obtained the prompt consent of Henry VII to promote the undertaking. Learning in Paris on his way to tell the news to Christopher that the latter had already discovered a western route to India and was about to sail on a second voyage, he ob-

tained one hundred crowns from Charles VIII of France to enable him to reach Spain in time. Arriving after his brother had sailed he obtained from the Spanish sovereigns three ships, which with their welcome supplies reached the new settlement in the year 1494.

Discovery and exploration rapidly gained in apparent importance. Before the year 1495 a few more ships arrived with colonists, physicians and supplies. Early in the year 1496 costs of the expeditions were still exceeding receipts. After receiving a royal invitation Christopher Columbus placed his brother in command at the island of Haiti, and set sail for Spain on April 20, 1496, to explain adverse circumstances. Winds were even more adverse, for the crew was almost starved before arrival on June 11. Ferdinand and Isabella welcomed the discoverer with more warmth than expected, for military preparations had reduced funds, but they were willing to send him on another voyage. Their personal friendship appeared to endure in spite of accusations of deception and several intrigues already existing at court.

The discovery of America introduced several new problems of international law,⁷¹ but after a delay of almost two years Columbus sailed with six vessels for a third expedition to the new world on May 30, 1498. The discoverer took a different course from that previously followed, and hoped to find land and more gold farther west along the equator. Not long after passing the Cape de Verde Islands tar began to melt from the ships, for air in the hold was like a furnace. Meat became putrid; water and wine casks burst. Drenching rain added to the discomfort caused by both fever and gout, but a breeze sprang up a few days after granting a request of the crew to change the course to the northwest. The cooler mountains of Trinidad loomed up on the last day of July. Probably the men were glad to climb a mountain, for they spent several days exploring this island, where a Discovery holiday is still usually held on July 31 (or August 1, if Monday).

Although Columbus is supposed to have landed on the American continent for the first time about August 1, four years later, he sighted a coast that was probably

⁷¹ Reference: "International Law" by George Grafton Wilson and George Fox Tucker; published by Silver, Burdett and Company.

part of what is now either Guiana or Venezuela on August 1, 1498. In parts of the world the first of August is occasionally called Lammas Day or Emancipation Day. As modern means of communication were lacking, Columbus embarked for Haiti about thirteen days later. The arrival of the ships and the tidings that he was still favored by sovereigns helped to regain for the Columbus brothers control over colonists among whom conspiracies had occurred, but the settlement had become so large that dissensions and licentious acts were frequent. Men returning from Spain questioned the loyalty and disinterestedness of the mighty mariner. In August of the year 1500 Don Francisco de Bobadilla, who was appointed by Ferdinand to investigate the charges, arrived at Haiti. Although not able to ascertain the full facts, he encountered so many rumors concerning insurrections and obtained so much evidence of violence that he arrested Columbus and brought him to Spain.

Some well-known poems including those by Joaquin Miller and L. H. Sigourney have been written concerning "Columbus." Although his fame was largely owing to the discovery eight years earlier, public sentiment was found to be strongly opposed to the arrest even in the year 1500. As a lady of the Spanish court showed one of his letters to Queen Isabella the sovereigns freed Columbus and disapproved the proceedings of Bobadilla, but the arrest had the effect of excluding the discoverer from offices carrying much influence and may have relieved Ferdinand of a question concerning allotment of power to a foreigner. While waiting for expected funds and employment, Columbus prepared arguments for a crusade to recover the holy sepulchre, but in view of Portugal's gain from a new route to India around the Cape of Good Hope he consented to search for a still shorter route southwest of Cuba.⁷²

It is fortunate that Columbus was sufficiently methodical to keep a chronological journal.⁷² On the ninth of May, 1502, the birthday anniversary of Amerigo Vespucci, he left Spain for his fourth voyage to the new world accompanied by his brother Bartholomew, his son Fernando, and one hundred and fifty men. After sailing

⁷² Reference: "History of the Conquest of Mexico" by William H. Prescott.

over pleasant seas to Martinique the governor then in authority at this land formerly discovered by Columbus refused to permit him to go ashore. About August 1, 1502, however, the mariner landed on the American continent for the first time at or near what is now called Honduras. In the same year he visited what is now Colombia and went ashore at or near Costa Rica about October 5, 1502, but in both Colombia and Costa Rica a Discovery Day is usually observed on October 12. Even in parts of Alabama and among some members of societies or organizations such as those sympathizing with Americanization or Columbus a Fraternal holiday is held on October 12 of some years, but more often on the second Tuesday of October in at least Alabama. Wednesday, Thursday or Saturday half-holidays are not infrequent in some parts of the world, however, and in many locations Columbus Day is celebrated on October 13, if October 12 falls on Sunday.

The world knows the results of Columbus' discoveries, but may not realize that the mighty mariner wandered in search of the southwest passage to India for two years after beginning his fourth voyage. Knowing the number of years spent by Columbus in discovery or explorations, however, one can easily imagine the size of his journal. At that time inhabitants of the Central American coast were very fierce, and not familiar with journalism. Although woods would resound with their war whoops and wooden drums, none of the trees had been used for manufacturing paper and pulp. Even upon his return to Haiti Columbus learned that hostile natives had massacred some of the colonists. Notwithstanding considerable excitement the mariner found time and possibly quietude to attend to some writing. He did not neglect to mention a huge waterspout seen during the return to the West Indies, for instance. After running aground at Jamaica he and a few sick men were abandoned by mutineers. By predicting an eclipse of the moon he secured provisions from Indians, that had ceased to place much value in trinkets. He spent about a year near the wreck before being rescued by Diego de Salcedo in a small vessel with high narrow poop, and returned to Spain in the year 1504 for the last time.

Proctor's verses concerning "Columbus Dying" probably have appealed to many persons. Christopher Colum-

bus died on May 20, 1506, surrounded by some faithful followers including his son Diego, at his house in Valladolid, Spain. Manuscripts written by Columbus, who was about seventy years old at time of death, are still in The Chapter Library (La Columbina), at Seville. One of these was prepared to satisfy the Inquisition while Columbus was in prison; it attempts to prove the Scriptures predicted his discovery of the New World. His last words were, "In manus tuas, Domine, commendo spiritum meum," which, after translation mean, "Lord, into Thy hands I commend my spirit!"⁷³

⁷³ Reference: "The Century Book of Facts," published by The King-Richardson Company.

CHAPTER XI.

All Angels', All Saints' Day, and All Hallowe'en.

Days set apart by numerous Mohammedans for commemorating various "martyrdoms" or Magdouriyets in such places as Mecca and parts of Albania, and such times as Alborak Night, Shab-i-Barat, and other periods of religious observance in different parts of the world, receive their share of attention in other chapters, but a reason for honoring all of the Christian Saints on the first day of November was to avoid an excessive number of holidays. At the time of the religious reformation in the middle ages many Europeans welcomed annulment of some of the numerous holidays that interfered seriously with their industry and commerce. All Saints' Day, however, is much observed either as a holiday or as a half-holiday on November 1 in several places including parts of Andorra, Belgium, Brazil, French colonies, Italy, Louisiana (U. S. A.), Memel, Poland, Quebec (Canada), Saar Valley and San Marino.

Members of some eastern churches in such places as sections of northeastern Africa (Copts or Coptics), southeastern Europe, and western Asia celebrate one or more Archangel feasts according to ecclesiastical calendars, corresponding dates of which are mentioned in connection with the Old Armenian calendar described in fifteenth chapter. Some Archangels including Gabriel (described by different persons as having buried Moses, dictated the Koran, and announced the birth of John the Baptist) have been much celebrated not only by Christians but by Jews, Mohammedans, and possibly some members of other religious sects. Several organizations or individuals still observe St. Michael's and All Angels', which is a public holiday in parts of Central America on September 29 of some years, and St. Gabriel's Day on March 18, which is usually seventy-seven days from the beginning of the Gregorian year just as an old Armenian Archangel Feast on November 8 (Gregorian) is seventy-seven days from the beginning of the Armenian ecclesi-

astical year. At about the same time numerous persons observe St. Patrick's Day (as in parts of Ireland), on March 17, and San José Day (as in parts of Brazil), on March 19, but many of the "Saints' days" are more fully described in the fifteenth chapter.

All Saints' Day in many places supplants ancient heathen feasts of the same date; as, those held by Romans for Pomona,⁷⁴ their goddess of fruits and fruit trees before the pantheon was converted into a Christian church, and those held by old Celts on the first day of their new year. It is usually a day of solemnity to commemorate saints in heaven, and falls just before All Souls' Day (November 2), which in some places is a day of prayer for souls in purgatory and in other places a kind of public memorial day; in a few countries election, municipal, or provincial, days are occasionally held on the first of November. Sometimes this day is called Hallowmas or All Hallows' Day, which in old England was a day when persons celebrated more or less seriously the new occupancy by hallows, or witches, of various animals and creatures for another year.

Many persons throughout the English-speaking world celebrate Hallowe'en with considerable merriment, however, on the night of October 31. Fascisti in Italy hold a "Victory Parade" on October 31 of some years in memory of their march on Rome in 1922, and in such places as parts of the old Baltic Provinces this date is known as a Reformation holiday. A few organizations; as, the Homemakers' National Guild; call it "Homemaker's Day" for observance by some schools or community centres, and in Nevada it is usually a holiday to commemorate admission to U. S. A. (see chap. 16). To many young persons Hallowe'en, or All Hallows' Eve, is the night during which traditional witches and warlocks are abroad. Methods of fortune telling, or ways of discovering future wives and husbands, then are occasionally proposed at social gatherings.

Hurrah for merry Hallowe'en,

The night when playful smiles are seen,

When grinning jack o'lanterns glow,

And shadows into giants grow!

⁷⁴ Reference: Harper's Dictionary of Classical Literature and Antiquities.

Then ghosts behind the corn-stalks hide,
If witches on their broomsticks ride,
And screech owls hoot from moaning trees,
If graveyards fearful forms release!
As gates break loose from creaky hinge
Black cats on top of fences cringe,
And boys blow beans at window-pane
While girls their lovers entertain.
And merriment, the sweetest boon,
Steps lively to a jolly tune.

From a comfortable chair by the fireside the dim light of glowing embers reveals in the ruddy hearth flimsy forms that change from dark red and purple to orange and lavender. Fantastic shapes blend with the hazy atmosphere above the andirons in chameleon-like manner, and move their mysterious mantles over live ashes as they swiftly change from one hot spot to another. The warmth that the flickering phantoms radiate hypnotizes the tired mind until sleepy imagination seems to see magical fingers beckon and invite the fancy to castles in the air. Scenes of long ago appear as they once appeared. Incidents long forgotten quickly pass in review. Former friends come together as life slips its tether and sails to dreamy regions of happiness.

A smoky mass appears like the ghost glimpsed last Hallowe'en in a little country cemetery. The familiar sight sends a shudder over the spectator who watches the apparition vanish up the chimney. Perhaps this white figure is on its way to join spirits now abroad. What is Hallowe'en if not the anniversary of that night in the old year when, according to old Druid belief, spirits become restless and travel to animals or other creatures which they must inhabit during the following twelve months? Is not Hallowe'en, according to ancient reckoning, that last night of the year when ghosts are busy, when sacrifices in fire dispel evil, and when proper tests disclose the future? The mind recalls early adventures while walking past graveyards at night: moaning spruce trees, white figures that disappear as suddenly as they appear, rustlings behind stone walls, and playful shadows that seem to dodge at each turn of the head. Flames from a blazing shock of cornstalks appear in an open field at a turn of the road, and not far away boys hold shining

pumpkins near a house window and ring the doorbell. In the parlor is a stick suspended by twisted cord and balanced horizontally by an apple and lighted candle. Boys and girls try to bite the apple while fruit and lighted candle spin in obedience to the untwisting string. Other young persons duck for apples in a tub of water. Cider, doughnuts, cheese and popcorn descend the throat of each one present.

After the last of the cider has disappeared the gay party sits about fireplace and each one listens to ghost stories in the dim light of burning wood that has been sprinkled with salt and alcohol. A young woman expresses anxiety concerning the health of her neighbor after feeling of the latter's nose and stating that it looks pale and seems warm. Nuts pop upon the hearth, and the house cat brings good luck to the guest into whose lap it jumps. One claims that the usual way of cracking a nut is to place one thumb on the nut and to hit the thumb with a hammer. Ears detect the laughter of strange parties roving under a rich full moon. The entire situation appeals to some as being not only funny, but side-splitting and witty combined. Words similar to the following come from the lips of singing students:

O that little cider press!
'Twas made when drouth was less
From jackscrew, wooden tub and slabs of wood.
Yet the fruit it liked to hug
With gladness filled the jug;
No cider now tastes even half as good.
And the apples erewhile found
Upon both tree and ground,—
In student days they seemed like rosy gems!
One could chop them in a tub,
And smash them with a club
Without removing either skin or stems.
Yes, that old mill one could brace
Against a corner's base,
And block the tub of apples underneath.
After turning screw around
Fresh juices could be found
That in the jolly jug would foam and seethe.
And within a day or two
As beverage "twould do."

A sweeter drink n'er lodged 'neath human rib,
For it brought the health to cheeks.
But now one vainly seeks
That cider press that stood beneath the crib.

Memory recalls the adventures of Tam O'Shanter narrated by Robert Burns. Mysterious raps occur, and a visitor finally announces that he has been hit on the road by a small paper bag of flour.

A popping noise in the fireplace startles the mind from its brief dream in time to let it glimpse royal-robed goblins snapping their fingers in the embers. Heat of combustion entices thoughts to tropical climes. Beneath coconut palms and odoriferous trees old chums search for signs of gold. They carry to their secret cave large bags of nuts, which they lay beside recently discovered chests of gold, and then eat a meal of delicious fruits and fish. After several hours of pleasant relaxation friends arrive at the shore with a boat and carry their treasures to a waiting ship in which the adventurers sail for more booty. As the ship passes into the night glorious visions of storied adventures in foreign seas silently follow one another unseen by a busy world.

What ho! the gallant commodore
On poop deck walks apace
While muttered words of "He-hi-ho"
Fly off into the space.
Both mighty commodore and ship
Ride out on angry blast
As merry gales pipe loud and long
And leaks spring thick and fast.
Brave hearts sleep in the dingy deep,
But men of crew beware
Of Davy Jones' dark locker and
The storms that wreck and tear.
Anon great waves of water roll
Across the vessel's poop
While commodore is washed away
And rescued by a sloop.
"Belay a rope," the sailors cry,
"Yea, Bo!" a ripping gale;
Launch lifeboat over starboard side;
Avast, and furl all sail."

A voice from sloop cries, "Ship ahoy";
The wind replies, "Hello,"
And drives the ship into the sloop
As men to bottom go.

From the comfortable chair the hot embers appear for a moment to quiver with excitement. Fleeting shadows again and again partly envelop them in darkness, but soon they take the form and color of the rich hunters' moon once seen after a Hallowe'en party from a bed-room window. What curiosity each feature of its jovial face then inspired! Twinkling stars in its company appeared like small gilt-headed tacks. Stories of starry constellations dreamily pass in review. The beautiful hunter, Orion, brightens a belt and sword while the eyes of his dog Sirius glisten with greenish light.

A prisoner watching from window of cell
The bright constellations extending afar
Once found that his fancy had flown through the bars
To outlying region of glimmering star.
"I now freely roam," murmured fancy in flight;
"I'm free to perform what the stories oft tell;
I open the prisons and lead forth the blind;
And dwell in the lives of all those that hope well."
The inmate of cell hearing fancy recite
Like ghost of old Marley at middle of night,
Remembering Scrooge and his presence of mind,
Yelled, "Humbug, no country to roam is in sight;
These walls that surround seem of granite and steel;
When body's imprisoned for life in a cell
No freedom exists, and no wish can come true;
Show me how to roam with all those that hope well."
The prisoner's fancy fast flitted from star
To bright hunters' moon that he'd known when a child,
And wondrously quivered the lips of the face,
Which whispered these words and frequently smiled:
"You now freely roam where your memory bids,
Where thought builds its castles and miracles dwell.
The phantom of hope guides your spirit afar;
Life's pleasure is hoping, and hoping is well."

From the comfortable chair sparks among embers on the hearth seem to twinkle like model constellations; the mind allows inventive imagination to play with them with

true Hallowe'en spirit. Fireside sparks change to small electric lights around an open dance-hall in which is being held an out-door Hallowe'en carnival by the ocean beach. Late autumn flowers and foliage profusely decorating posts and railings come to mind. On mantels and tables are sprays of marsh rosemary recently picked among salt grasses. Memory recalls with pleasure a search for the beautiful lavender blossoms of this shrub by the beach, and the small fiddler crabs that would run side-wise and dive into their holes in slimy earth upon approach of human feet.

Marsh Rosemary by the sea,
Long linger near the grassy dune.
Rest peacefully in sheltered nook,
And listen to this happy tune.
Brave shrub to venture near the surf
In spite of gale and salty spray,
To spend each day in merriment
When other plants are far away!
Put on your shawl of lavender,
And blossom in salt marshes green;
Be undisturbed by fiddler crab,
And bloom long after Hallowe'en.
O slender-leafed perennial,
Your cheerful life beside the sea
To nature lover is a charm
And symbol of fidelity!

Soft strains of music linger as lights around the dance hall fade from sight. Gray embers on the hearth show no sign of life. Tinkling chimes in the clock above the fireplace tell that it is after midnight and no longer Hallowe'en.

CHAPTER XII.

Days of Accession, Coronation, Nomination, Election, and Inauguration.

The Japanese First Emperor's (Jimmu Tenno's) Accession Day is observed in Japan on February 11, the Accession of King Michael ("Mihai") I of Roumania on July 20 (at some places in at least 1927), the Accession or Succession of King (or "Czar") Boris III of Bulgaria on October 3, that of King Fuad I of Egypt on October 9, that of King Praja Thipok of Siam on November 26, and in sundry realms people celebrate as holidays, whenever a king or important ruler has been crowned, coronation days including that for Shahinshah Mirza Riza Khan Pahlevi of Persia on April 25, and the Chhatra Mongol, or Sarai Dhuri, for King Praja Thipok of Siam observed in at least Bangkok on February 26, 1926. Although other somewhat similar events were mentioned previously under several different dates including January 9, June 22, August 23, September 6, and December 11, the actual affair rather than the anniversary is more likely to be celebrated in some communities. Predictions of accession, coronation, and inauguration days in unsettled countries do not always come true, but such times are usually provided for in some manner, as in the case of the vacuum that a student could not define, although having it "in mind."

Presidential Inauguration Day in the United States of America is usually a quadrennial legal holiday in the District of Columbia on March 4; as, in 1929, 1933, 1937, 1941, 1945, 1949 and 1953; but the inauguration of George Washington as first President happened on April 30, 1789, and deaths while in office (as on August 2, 1923) have caused oaths of office to be taken at other times (as on August 3, 1923). In the Virgin Islands (St. Thomas, etc.), a Governor's Inauguration for Captain Waldo Evans occurred with considerable ceremony on March 1, 1927. Governors are inaugurated at various dates also when their individual States

find time for it; as, on January 1, 1927, in the State of New York (special ceremonies at Albany), on January 4, 1927, in the State of Rhode Island (special ceremonies at Providence), and on February 1, 1925 and 1930, in the State of Virginia (usually special ceremonies at Richmond); sometimes with no more public display or legal holiday celebration than in the case of some foreign rulers.⁷⁴ A few of the inauguration dates on which at least banquets, military exhibitions, or parades usually take place have been mentioned, but Governors in all the States except Georgia (inaugurations usually in July), Louisiana (in May), Virginia (in February), and West Virginia (in March)) commonly begin their terms in January. State Legislators also usually take office in January, except in Florida (in April) and Georgia (in June).

An Inauguration Day has occurred in the Argentine Republic on October 12 ("Amerigo" Day, or "Columbus" Day; see chapter 10), in the Republic of Columbia on August 7 (Boyaca Day; see chapter 4), in Paraguay on August 15 (Assumption Day; see chapter 15), and in Venezuela on June 24 (Carabobo Day; see chapter 4). Even in well-established governments, inaugurations may not happen every year, or on the same day of the month and week in the various appointed years, but some of them are listed in the preface according to dates upon which they are expected to fall under normal conditions. Among previous times of inauguration or presidential assumption of office, some of which have been celebrated as holidays, were September 29 in Albania, November 15 (holiday) in Brazil, January 10 in Bolivia (but the La Paz Municipal holiday on July 16, and even July 15, 16, 17 in some years), October 10 in China (one of the anniversary days of first Chinese Republic), December 23 in Chile (expected in 1930, 1935, 1940, 1945, 1950 and 1955), May 8 in Costa Rica (inaugurations expected in 1928, 1932, 1936, 1940, 1944, 1948 and 1952), November 14 in Czechoslovakia (longer term than in most Republics), May 20 in Cuba (holiday; see chapter 7), July 12 in Dominica, September 1 in Ecuador (inaugurations expected in 1928, 1932, 1936, 1940, 1944, 1948 and 1952). July 23 in Estonia, March 1 in Finland (presiden-

⁷⁴ Reference: "Stateman's Year Book;" The Macmillan Co.

tial inaugurations expected in 1931, 1937, 1943, 1949 and 1955), February 1 in Republic of Honduras (expected in 1929, 1933, 1937, 1941, 1945, 1949 and 1953), December 1 in Mexico (expected in 1928, 1932, 1936, 1940, 1948 and 1952), January 1 (and January 16, November 14, December 2 owing to resignations or warring factions) in Nicaragua, October 1 in Panama, July 4 and October 15 in Peru (July 4 or following Monday usually a holiday in Peru), March 1 in El Salvador (civic holiday quadrennially; as, in 1931, 1935, 1939, 1943 and 1947), and March 1 in Uruguay.⁷⁵ A High Commissioner of Danzig appointed by the League of Nations assumed office on February 22 (1926).⁷⁵ The day of Opening of Congress was a holiday in Costa Rica on May 1, 1927. Although not usually a public legal holiday, a Convocation day or first annual meeting of legislative assembly attracts much local attention in various parts of the world; as, in Liberia on the first Monday in January; a few more or less historic assembly days, tap days, etc., are mentioned in the seventh and sixteenth chapters.

The terms of several rulers are from the times of their accession or coronation to their death. The usual term of a President of a Republic as, that of the Presidents of Costa Rica, Ecuador, Liberia, Mexico, Panama, Portugal, Salvador, Uruguay, the United States of America, and the United States of Brazil, respectively; is four years, but presidential terms are usually one year in the Swiss Confederation, three years in Latvia, five years in Chile, Germany, and Peru, six years in Finland and Guatemala, and seven years in France and Venezuela. Elections or re-elections were held in Czechoslovakia in 1918, 1920 and 1927; re-elections have occurred in some other countries, and coups d'état in a very few others.

In the Dominion of Canada people elect members of the House of Commons for a term of five years ("unless sooner dissolved") and women have the right to vote and become eligible for election to the Federal Parliament. The usual life of a British Parliament also is five years, but "by-elections" have been held more frequently. No public legal holiday apparently was deemed necessary for the Australian Parliamentary elections of November 14, 1925, the general elections in Dominion of Canada on

⁷⁵ Reference: "Annuaire Général (1927); Librairie Larousse.

September 14, 1926, or the "Nomination Day" that occurred in Great Britain on October 29, 1924. Club nominations, elections and inaugurations "*a la bonne heure*" are not usually publicly conducted, but indirect evidence seems to prove that few persons from the actual country become high officials of country clubs. Receipt of a nickname probably is not usually intended as an official nomination; the young man that was honest enough to answer a question of his fiancé concerning college nicknames with words that he had occasionally been called "Pie-Face" may not have been actually nominated.

In the Argentine Republic citizens elect their House of Deputies, consisting of one member for every 33,000 inhabitants, for a term of four years by direct vote; this House of Deputies together with the Senate constitutes the National Congress of the Republic of Argentina. As Presidents of that Republic are usually allowed only one term of six years, elections and inaugurations there are expected to be held in the years 1928, 1934, 1940, 1946 and 1952. Mexicans have held elections in May to choose a President (who appoints the Governors of the twenty-eight States in the Federated Republic of Mexico) for a term of four years and Representatives for a term of two years. Citizens of several other nations; as, the Republic of Uruguay, previously mentioned; hold direct elections of officials similar to those in the United States. Is not one of a public-spirited citizen's duties the support of the well-governed State from which he or she receives assistance? Even though the tendency in some places should be for the majority to look down despotically upon the minority, the fault may not be with the government.

Possibly in accordance with the saying: "*Vox populi, vox Dei*," elections in the Republic of Germany have occurred on Sunday or a "day of public rest"; as, Sunday, April 26, 1925, when Paul von Hindenburg was elected President for five years. In several nations not all elections have happened on the same date; in the year 1920, for instance, citizens of France elected a President (Millerand) on September 23, members of their State on January 11, and members of their Chamber of Deputies on November 16, but Gaston Doumergue was elected President of the Republic of France on June 13, 1924, another presidential election there not being expected until the year 1931. Venezuelans have elected a Presi-

dent on May 3,⁷⁶ and Vice-Presidents on June 24; other elections are expected in Venezuela at about the same time in the year 1929, although some Presidents of the Republic of Venezuela have taken the oath of office on June 24, which is usually a holiday there inasmuch as it is the anniversary of the Battle of Carabobo mentioned in connection with Simon Bolivar in the third chapter. Some of the presidential or congressional election days in Liberia are usually held on the first Tuesday in May of odd-numbered years; as, on May 3 (1927 and 1949) and May 7 (1929 and 1935); and presidential inaugurations there are usually held on the first Monday in January of "leap years"; as, 1928, 1932, 1936, 1940, 1944, 1948 and 1952. A Sucre Municipal holiday is observed on May 25 in parts of Bolivia, but comparatively few election days are on Sunday, even that for a Supreme Pontiff of The See and Church of Rome being on Monday, February 6, 1922.

Although the people of Azerbaijan, Georgia (constituents of the former Republic) and some other places declared their independence and held election days, their former governments were overthrown and they became aligned with Soviet Russia. Certain direct elections without a controlling electoral college or similar organization were considered unnecessary, illegal, or undesirable, among some former rulers, but a President of the Soviet Russia Council of People's Commissars was elected on May 21, 1925. In the Irish Free State elections to the Dail Eireann have occurred on August 27. Several election days are listed in the chronological preface according to the dates upon which they are expected to fall in future years. Although such dates⁷⁶ are not always the same, elections have been held in Abyssinia (not for the Prince Rasselas, however), on September 27 (probably for a life term), Albania on January 10 (seven year term; see preface), Austria on December 9 (and usually quadrennially on December 9; as in 1928, 1932, 1936, 1940, 1944, 1948 and 1952), Bolivia on December 1, Brazil on March 1, Bulgaria on May 29 (Premier, members of Assembly, etc.), Canada and England (House of Commons) on December 6, Chile on June 25 and more recently October 24 (such days of presidential elections usually being

⁷⁶ Reference: "The International Year Book"; Dodd Mead & Company.

holidays in Chile), China on October 5, Colombia on February 10, Costa Rica on December 7, Cuba on November 1, Czechoslovakia on last Friday in May of each seventh year (as; May 28, 1920; May 27, 1927; May 25, 1934; etc.), Dominica on March 19, Estonia on November 28, Greece on April 4, April 11 (and more recently November 7), Haiti on April 12, Honduras on November 11 and December 29, Hungary on March 1 (Regent for long term), Latvia on November 6 and November 14, Lithuania on May 15 (usually a holiday; see preface or chapter 7) and third Thursday of December in some years, Norway on November 18 (King for long term), Paraguay on May 11, Poland on June 1 and December 20, Portugal on August 6 and December 11, Switzerland on December 13, and Turkey on August 13 (and more recently Nov. 1.)

General Election Day in the United States of America for several quadrennia has been the first Tuesday after the first Monday in November of years that are evenly divisible by four; as, 1928 and 1932; it is usually a legal holiday in most States and Territories of the United States in those years. On General Election Day several electors from each State in the United States are chosen by ballot to constitute an Electoral College and expected to vote the following January for the presential candidate of the party that they represent or with which their names are associated on the printed ballot. The first National election in the United States of America was on January 7, 1789.

If public affairs are wrongly administered, voters in many countries usually can help themselves and their fellow-beings by voting wisely. Is not one of a public-spirited eligible citizen's duties the support of the well-governed State from which he or she receives assistance? It is to be expected that in most countries one must meet certain requirements before voting; it is so in States. In one or more States of the United States of America several of the following requirements are usually necessary to obtain the privilege of voting at a government election: previous residence of from three months to two years, declaration of residence, registration, payment of poll tax, ability to read and write, moral character, good behavior, employment and property. In one or more States some of the following will disqualify a person from voting at certain elections: bribery, delinquency in tax pay-

ing, pauperism, idiocy, felony, insanity, malfeasance, desertion, dishonorable discharge, vagrancy, guardianship, duelling, teaching of polygamy, and conviction (Indians or Chinese). Although women and children are frequently classified as citizens, children under the age of twenty-one can not vote in any State. As children under that age are not usually old enough to serve effectively in time of war they have seldom questioned the justice of denying them the privilege of voting for officials that may declare war.

The granting of full franchise to women has resulted in no revolutionary changes, but many women have been of particular assistance in the election of capable school and local officers. The importance of facts concerning franchise and suffrage can not be underestimated, for a thousand or more persons attempt to decide a question at the spur of the moment where only a few go to the trouble of investigating facts upon which a correct decision necessarily rests. The problems of neighbors are becoming more and more alike. Comparison is helping citizens to make wise decisions.

Who plays fair with all honest neighbors
While practicing kindness and truth?
Who lives this short life in real earnest,
Recalling clear visions of youth?
Who takes little thought of the trouble,
And works for the purpose at hand?
Here's long life and happiness, leader,
To you and your missions so grand.

Was it not several Sundays after a new preacher in a small church had been asked to invite the prayers of his congregation for Hazel Swift that he was informed no more prayers for her were necessary inasmuch as the mare had won the race? Among prominent real or apparent issues and questions of public policy at elections in former years have been the following: live stock, markets, drug traffic, fisheries, conservation, water-ways, irrigation, canals, flood control, merchant marine, immigration, foreign relations, racial and class questions, free speech, free thought, prohibition, slavery, free schools, federal and state powers, government ownership, railroads, telephones, telegraphs, banking, corporation con-

trol, corrupt practices, incompetence, boss rule, trusts, sweating systems, imperialism, size of army and navy, strict or loose construction of Constitution, relation of labor and capital, tradition and conservatism, aristocracy, republicanism, democracy, League of Nations, Monroe doctrine, ratification of treaties, admission of territories, Mormonism, lynching, "law and order," preparedness, socialism, populism, homesteads arbitration, initiative and referendum, lotteries, injunctions in industrial disputes, reorganization of executive department, enforcement of constitutional amendments, election laws, sumptuary laws, senate rules, direct elections, bribery, extravagance, income taxes and other taxes, pensions, veterans, tariff, currency, economy, efficiency, high cost of living, campaign expenditures, postal free delivery, World's Fair, education, health, housing, protection of women in industry, child labor, convict labor, woman suffrage, civil service reform, naturalization, greenbacks, and agricultural, commercial, judicial, legislative and social disputes. Even though one's only fault is to swear when drunk, it may become an issue if circumstances are propitious.

Serious danger of a permanent ruling class or "caste" seems to have been avoided in the United States of America by the unwritten custom of limiting terms of office; no President of the United States, for instance, has ever served more than two terms.⁷⁷ The Constitution of the United States prescribes the methods of electing the President, Vice-President, and members of each house of Congress, however. On the first Wednesday in December the several electors of the Electoral College chosen on General Election Day in the different States meet at their respective state capitals and name in their ballots the persons for President and Vice-President. Three lists of the names voted for must be sent to the president of the Senate by the first Wednesday of January, and Congress meets in joint session on the second Wednesday of February to count the votes.

But the voters of each State in the United States elect two U. S. Senators and one or more members of the U. S. House of Representatives. The number of the latter depends upon the population and number of districts in the State. In the election of U. S. Senators and members

⁷⁷ Reference: "How We Are Governed" by Anna Laurens Dawes.

of the House of Representatives the voter goes to the polls not so much to exercise his right to local self-government as to exercise his right to national self-government as one of the people of the United States of America. In most cases candidates are elected by plurality instead of majority vote. Citizens meet on common ground at federal elections, usually without much danger from serious flood or epidemic, and there is a steadily increasing tendency to give more liberty than formerly to the poor and unlearned on General Election Day, provided access to intoxicating beverages is not included.

State election days occur on General Election Day in several States, but in a few States happen on other days some of which have been made legal holidays. At state elections in the United States of America it is the custom to elect state officers; as, a Governor, Lieutenant Governor, Secretary of State, Attorney General, General Treasurer and some members of the legislature. Each Territory elects its own legislature, and is represented in Congress by a delegate that has the right to debate and to serve upon committees but not the right to vote. Elections in Hawaii usually occur on Tuesday or Friday of the first week of November. In colonies of the United States of America persons appointed by the United States President and Senate compose one house of the legislature.

Various States hold their state and congressional elections annually, biennially, triennially, or quadrennially, but congressional sessions are usually biennial. Among the States that hold biennial elections on the first Tuesday after the first Monday in November of even-numbered years, including General Election Day, are Arizona, Connecticut, Indiana, Iowa, Kansas, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New Mexico, New York, North Dakota, Rhode Island, South Dakota, Tennessee, Texas and Vermont. Among the States that hold quadrennial state elections are Florida, Virginia, Washington, West Virginia and Wyoming. Oklahoma holds triennial elections, and several States including Massachusetts hold annual municipal and local elections. Members to state legislatures were elected on November 3, 1925, in Kentucky, New Jersey, New York and Virginia, for instance, for that date was the first Tuesday after the first Monday in November, and elec-

tions to one state office in Pennsylvania as well as public voting on a constitutional amendment in Ohio also were held. Election days were on November 3, 1925 to elect to the Mayoralty of Boston, Detroit, Indianapolis, Kansas City, Louisville, New York and Pittsburgh, and to vote upon a municipal street railway issue in San Francisco. In Georgia and Maryland primary elections were held on September 14, 1926 (Tuesday), a date set by political parties.

In Louisiana the third Tuesday in April is a legal holiday for the observance of a general State Election Day, and in Maine the second Monday in September is a legal holiday as to the courts, which close on this state and congressional Election Day. Elections have occurred on the first Monday of September in Arkansas and on the first Wednesday of October in Georgia, but nothing in the Constitutions of either Arkansas or Georgia prevents the holding of an election day on the first Tuesday of October, for instance, if the citizens of these respective States have such a date assigned for voting. In specifying the days of elections the Constitutions⁷⁸ of some other States provide for future changes by inserting the words "or as otherwise fixed" or "until changed" after the provisional dates. It is not unusual, however, for election days to be held in Arkansas on the first Tuesday of October, in Wisconsin on the first Tuesday in September, in Texas on the fourth Saturday in July, and in North Dakota on the last Wednesday in June. Citizens of Michigan hold an annual spring election on the first Monday in April, and local elections on the last Tuesday preceding the general November election, and voters of Connecticut elect senators and representatives for a term of two years on the first Monday of April. Confusion sometimes results when there are too many election days, but it has been supposed that some confusion of issues might exist if all local, state and federal elections were on the same day. Like family connections, however, issues can be traced as in the case of a man who traced an uncle as far as Montreal.

Important nominating conventions of different political parties have taken place in the United States of America

⁷⁸ Reference: "Growth of American State Constitutions" by James Q. Dealey; published by Ginn and Company.

at various dates soon after the middle of presidential years. Presidential Primary days in some States; as, California; are widely observed in much the same manner as holidays, although not usually public legal holidays. Various political parties hold primaries in different States for the purpose of choosing delegates to their national nominating conventions in presidential years, but meetings of voters take place more frequently at various locations within many States (as in Georgia and Maryland on Tuesday, September 14, 1926, often about September 12), to take steps toward the nomination of local officers also. In some States, particularly in the year preceding a presidential inauguration, these primary days are observed somewhat as holidays by numerous persons, although not usually public legal holidays. Several of them vary in date from year to year, but a Primary Election Day is usually held on the third Friday of May in Oregon; on the first Saturday of June in North Carolina; on the fourth Saturday of July in Texas (State primaries); on the first Tuesday of August in Kansas, Missouri, Oklahoma and Virginia; on the second Tuesday of August in Arkansas and Ohio; on the first Saturday of August in Kentucky; on the last Tuesday of August in California and South Carolina; on the first Tuesday of September in Nevada, New Hampshire, and Wisconsin; on the second Tuesday of September in Colorado, Louisiana (congressional primaries), Michigan, Vermont and Washington; on the seventh Tuesday prior to election in New York; on the third Tuesday of June in New Jersey; on the last Wednesday of June (but 3rd Tuesday of March in presidential years) in North Dakota; on the fourth Tuesday of March in South Dakota; on the first Tuesday after first Monday of May in Indiana; on the second Tuesday of April in Illinois; on the third Monday of June in Maine and Minnesota; on the first Tuesday after first Monday of June in Florida; on the eighth Tuesday before election in Massachusetts; on the first Monday in June in Iowa; on the first Saturday of June in North Carolina; on the first Thursday of August in Tennessee; on the third Tuesday of May (but 4th Tuesday of April in presidential election years) in Pennsylvania; and on the ninety-first day before election (but presidential primaries on last Tuesday of May) in Montana. Some other primary days and municipal days are listed in the chronological preface,

but dates of a few are as uncertain as the meaning of a ranchman's promise to make his wife a pair of shoes, provided more than one steer should be killed before winter.

Several States in the United States of America now use the Australian ballot system, but there is still diversity in local legislation regarding the exact size and shape of ballot, use of party emblems at the top of ballot columns, arrangement of candidates' names, and means of marking ballots. Laws sometimes require, for instance, that the particular pencil provided in the voting booth must be used. The warden at the voting place will usually furnish a new ballot to a voter in return for a spoiled ballot, if so requested. Mechanical voting machines have been used in some places. Other ballot systems; as, the Bucklin system, the short-ballot system, the non-partisan ballot system and the "Who's Who" system have been either used or proposed. Numerous provisions relate to the form, printing, and distribution of the ballots but information concerning local forms or ballots or the operation of voting machines is usually available at least a few days before elections, which are held in accordance with the Constitutions of the States in which elections are held as well as in accordance with the Constitution of the United States. More information concerning "Booths" is in chapter 15 also.

The balloting is secret in many States to prevent undue influence by creditors, employers, or other persons, but the counting of ballots is usually done accurately. Assistants at each of the polls have official tally-sheets and standard forms on which to make the election returns after certification by the officer in charge. Authorized "watchers" from each political party are often near the voting booths, and police not far away. The entire election process is under the leadership or supervision of certain appointive or elective public officers; ballot clerks, poll clerks, judges of election and inspectors frequently constitute a bipartisan election board in each voting place. Although less than ten per cent of the voters formerly voted other than a straight party ticket, in recent years the number of so-called "split tickets" has much increased. In some locations one of the simplest ways of voting a straight party ticket is usually to place a cross in the circle under one party emblem; one of the simplest

ways of voting a split ticket is to put a cross after the name of each chosen candidate without marking in the party circle or voting for more than one person for the same office. But citizens are still usually interested not so much in the persons of the candidates for whom they vote as the party or platform that they represent. On the night after a general election numerous persons watch for election returns, and celebrate in various ways.

CHAPTER XIII.

Celebrated Armistice Days, Peace Days and Goodwill Days.

Although various armistice days have been observed; as, November 4, the anniversary of Italy's armistice with Austria; probably the most widely observed Armistice Day is the anniversary of the cessation of hostilities that occurred at eleven o'clock on the morning of November 11, 1918. In many places it is a day set apart as a mark of respect for service men who died in the recent Great War, or "World War." The celebration of Armistice Day began with laying down of arms, blowing of whistles, impromptu parades, closing of places of business and, in some sections of the German battle front, mutinous breaking of rifles against tree trunks and scattering in every direction of trench helmets, gas masks, shell baskets and ammunition belts. After the joyful events of the first year of truce were over, memory of the many brave men that had died for a cause compelled performance of silent tribute and solemn ceremony during a portion of that anniversary which now receives recognition in several countries. Since the armistice of 1918, November 11 usually has been observed as a legal holiday or public half-holiday in such places as Belgium, Costa Rica, France, and most States of the United States of America, but in some locations; as, parts of Canada; the Monday of the week containing Armistice Day has been recently observed (see also next chapter).

November 11, 1921, was a holiday generally observed throughout the United States of America, for on that day happened the burial of the body of the "Unknown Soldier." This was, in effect, a ceremony to honor the memory of all those soldiers of the allied armies whose unidentified remains had been found upon the battlefields of the Great War. Former President Harding of the United States of America advised that flags be kept at half-mast from sunrise to sunset on the day that this burial occurred, and that all persons throughout the

United States spend one minute in silent tribute to the "Unknown Soldier" at 11 A.M., the time that the body descended into its last resting place in Arlington Cemetery. A similar ceremony took place in some other countries. "The 'unknown' dead? Not so; we knew him well," are words used by John R. Rathorn in his beautiful verses to the "Unknown Soldier," published in the *Providence Evening Bulletin* of December 11, 1923 and, anonymously, in the *Providence Journal* of November 12, 1921. To a grateful people there was no need of a formal introduction to the soul that had bravely marched to the last trench.

As heroes seldom laud their own brave deeds
Admiring writers oft supply the needs
Of hero worshippers and bookish men
By praising acts of courage with the pen.
The hero has much valor it is said;
For duty and for right he goes ahead
With fearless step and honesty in eye,
Though danger in his pathway seems to lie.
To realize an earnest aim ideal
He dares to blaze a trail with lonely zeal.
And heroes full of bravery and pluck
Were many men that seemed to have good luck.

Former President Wilson of the United States of America designated Sunday, November 14, 1920, Armistice Sunday, and advised that flags be kept at half-staff from sunrise to sunset on that day. On Saturday, November 14, 1925, a "Forget-Me-Not Day" was held for disabled American Veterans of the World War; tags or small flowers were distributed, and funds collected for charitable purposes. In various places Forget-Me-Not days have been held on November 8 and November 10, the dates probably depending somewhat upon the action of veterans' organizations or the amount of money collected before any bugler attempts to hang his tin hat from end of bugle while blowing taps. As in the case of the patient having a tooth filled by a "painless" dentist, possibly any disabled veteran is qualified to say "Forget-Me-Not." In some places where aviation meets occur on November 11, the day occasionally is called "Air Day."

A day somewhat similar to Armistice Day in some

years is observed as a Thanksgiving holiday on the Monday of Armistice week (often the second Monday of November) in such places as parts of Canada. The idea of celebrating Thanksgiving Day on Armistice Day to avoid occurrence of two holidays in one month has not met with much favor in the United States of America. This is as one would expect. Joy at termination of the American Civil War on April 9, 1865, did not prevent North and South from celebrating their own Memorial Days for departed soldiers. Many persons desired to spend at least a few minutes to observe the actual anniversary memorable to them, although possibly realizing that the same date can be legalized for suspension of business to signalize two different events. Memorial Day has been called "Poppy Day" by a few inhabitants of America, but numerous "World War" veterans with their friends have observed a Poppy Day, Buddy Day, or Flower Day on the Saturday nearest May 28; as, May 29, 1926. In 1927 Poppy days were held during the week ending May 28 (sales of poppies for benefit of needy veterans). Poppy Day was initiated by members of The American Legion and Veterans of Foreign Wars. In India poppy seeds are sown at about Gregorian November 11,—after the crop of vegetables or grain, but the capture of Cantigny in 1918 (first offensive by Americans at front) happened on May 28.

Although the signing of the armistice caused much rejoicing, the anniversary is partly devoted to tribute for fallen heroes and men that "went over the top." The celebration has become a mark of respect to service. It expresses pride in the heroism of those that died, as well as gratitude for victory, and it pays homage to the brave men with whom it refuses to break faith. This spirit of keeping faith finds expression in the poem by former Lt. Colonel McCrae entitled "In Flanders Field." McCrae, like several other soldier-poets of the Great War, died on the field of battle.

Parades in which all former service men may participate are not unusual on Armistice Days. Persons belonging to organizations like the American Legion, Veterans of Foreign Wars, Junior Red Cross of Canada, Sons of Veterans, National Guards, or "Boy Scouts" sometimes march together. The "combatting of autocracy" in a narrow sense apparently is not usually considered to mean

a general abandonment of either self-control or independent government.

Public buildings, banks, schools and some places of business close in several countries for at least part of November 11. Flags wave, and prominent persons sometimes address audiences gathered within theatres or halls. In some places are special dinners, sports, community sings and exhibitions. On the evening of either November 10 or November 11 thoughts of the "downfall of autocracy" and a "world safe for democracy" occasionally give rise to a Victory Ball, for the anniversary of the armistice is often called Victory Day; as, in Haiti on November 11. The price of tickets to banquets on such occasions is not usually decreased by making use of foods purchased before the war. Since the armistice, however, November 11 has customarily been a legal holiday in such places as France.

Possibly many persons have wondered why "the allies" consented to an armistice instead of driving the Germans out of France (or vice-versa) and demanding an unconditional surrender. Although former Marshal Foch at first objected to an armistice he wrote at a later date that the terms of the armistice were tantamount to an absolute capitulation.⁷⁹ On Oct. 3, 1918, the former German Chancellor Erzberger, had requested the President of the United States of America to take a hand in restoration of peace, and had indicated his acceptance of the fundamental ideas underlying former President Wilson's "Fourteen Points." The many German fortifications and trenches combined with the well-known German prejudice against yielding to force would have meant much unnecessary loss of life, if the "allies" had continued to try to drive the Germans out of France. The armistice spared many brave and weary soldiers. In the offensive of the Meuse-Argonne alone the Americans lost 117,000 men. When hostilities ceased the desire to sleep was foremost in the minds of many of the fighters. After a curious gaze across the suddenly silenced No-Man's Land tired soldiers submitted to the unspectacular finish of the campaign and nature's demand for peaceful slumber.

To Marshal Foch was given the task of presenting the

⁷⁹ Reference: "The History of Nations" (Henry Cabot Lodge, Editor-in-Chief); published by John D. Morris & Company.

armistice to the German delegates, and it was signed at Rethondes on November 11, 1918, at five o'clock in the morning according to French time by F. Foch, R. E. Wemyss, Erzberger, A. Oberndorff, Winterfeldt and Von Salow.⁸⁰

On Armistice Day people occasionally recall heroic deeds of the Great War, or "World War." The names of many brave soldiers are on honor rolls of the organizations to which they belonged; other brave soldiers on both sides, including many killed in battle, have unrecorded courageous acts linked with their service in the conflict. As part of a ship's crew or other organization some men shared equally in the well-earned glory of their associates. Upon the maintenance of command at sea depended the American military operations in France, but in honor of the United States Marines for their part in the war, particularly during the capture of Belleau Wood (June 6-11, 1918), the French Staff altered the name of Belleau Wood to the Bois de la Brigade de Marines. The American naval forces arrived at a critical period of submarine activity and changed almost certain defeat to victory. The dates of several important battles of the war appear in the fourth chapter. Seventy-eight of the 1,200,000 men in the American Expeditionary Force received the Congressional Medal of Honor given to those who "Have fought with conspicuous gallantry and intrepidity above and beyond the call of duty."

In many cases automatic riflemen advanced alone against enemy positions after loss of their comrades. Numerous rescues of the wounded occurred under fire of the enemy. Individuals volunteered to swim rivers and reconnoiter enemy positions. A large number of captures were at the point of the bayonet. Sometimes the stream of enemy bullets was so thick that falling soldiers rolled along the ground like autumn leaves. Fresh explosions buried many men in the shell-holes to which they had advanced. In the words of William Collins:

"How sleep the brave, who sink to rest
By all their country's wishes blest!"

Despite opinions regarding the advisability of continuing the war, there was much joy at the cessation of

⁸⁰ Reference: "History of the World War" by Frank H. Simonds.

carnage. Friends and relatives of the men "over there" that had survived the great conflict looked forward to the joyful home-coming. Returning soldiers had seen many striking examples of self-sacrifice and comradeship contributing to a vision of a world in which petty jealousies and rivalries are subordinated to common welfare. If the result proves to be as expected, respect for disinterested service will continue to characterize at least some Armistice Days.

The French government proclaimed a holiday for the opening day (September 19, 1927) of the American Legion Convention in Paris. Even a Friendly Societies holiday on the second Monday of September is tolerated in parts of northeastern Australia, and a "Fraternal" holiday in such places as parts of Alabama on a day in the second week of October (sometimes Tuesday or October 12). A Peace Day is observed in some years on the second Monday of October, at about the time of "Columbus Day," however, in parts of British Guiana where much strife formerly existed. Few, if any, international jails keep open house, but at a conference held in Geneva in October, 1924, war was declared to be an "international crime," and an aggressive nation one that refuses to arbitrate under certain circumstances.

Peace with Germany at Versailles was celebrated in parts of Salvador on June 28, and various "Peace" days were held on Sundays and even other days of November (soon after Armistice) in several churches or communities in other countries a few years ago. It was probably only a coincidence that a treaty between Italy and the Republic of San Marino occurred on June 28, 1907, for this treaty was somewhat revised in 1921. Although numerous other treaties of more or less importance have been executed and later revised, the anniversaries of some are observed as holidays, as mentioned later.

Come worthy thought and nimble pen
And pleasant peaceful rhyme;
Portray the end of selfish strife,
And picture better time.
"In time of peace prepare for war,"
Said he of endless fame,
But did he mean to spend the gold
Oft spent to play the game?

Ah! Fluid red reveals that most
Of peoples' taxes paid
Has widened the dependent ranks
Or wars by mortals made.
Write well whene'er the ship comes in,
When guards are needful men,
But when preparedness goes mad
Deter the sword, O pen!

A Turkish celebration of the Lausanne Peace Treaty of July 24, 1923, begins the evening of July 23 in some years. War may decide "who's the strongest," but one can easily imagine an insane mob shedding innocent blood to prove the might of an erroneous idea. Can a properly regulated international police force secure obedience, peace and enforcement of right through comparatively inexpensive preparedness? Inasmuch as all governments apparently employ at least some physical force, and a few appear based largely upon employment of force whether following the precepts of Machiavelli or not, it would hardly be a wise policy for one government alone to abandon all armament while dishonesty exists; on certain days enforced circumstances might be such that persons would find it unwise to buy or sell objects like boxing gloves within such places as temples. Although doubtful that international police-court officials can obtain sufficient control over money provided by all nations to pay the costs of enforcing their policies, an unprejudiced survey might reveal many unnecessary armaments that can be converted into enough cash to make the world richer while enjoying efficient protection.

In parts of Nicaragua a San Juan Peace holiday on November 28 is usually a period of either considerable enthusiasm or relief from such bloodshed as occurred in the year 1860, and in some countries the first Sunday of December; as, December 5, 1926; is called "International Golden Rule Sunday" for "Near East Relief." As most national governments are supported by citizens it is reasonable to allow the people ample consideration with respect to costs of military preparedness. Would a tendency exist in an international court to believe that the richer nations can afford to accept adverse decisions? While so many nations exist the establishment of a truly representative court by universally acceptable means or inter-

national elections might not prove to be so autocratic a procedure as establishment of a world monarchy. As peace is a possession seldom obtained permanently when goodwill is lacking, however, there are at least two or three sides to such questions whether the entire universe was created with a fourth dimension or not. Where there is not comprehensive goodwill is it not necessary to strive hard for even justice?

The anniversaries of the important treaty between Massasoit and the Pilgrim Fathers of New England (of which the exact date may be open to question) and of William Penn's Treaty with the Indians on June 23, 1683, are not usually public legal holidays, but the first Monday in August is called "Friendship Day" in parts of United States of America, and some communities in some years, and August 9 is the anniversary of the Russian-Japanese Peace Conference at Portsmouth, New Hampshire. On January 14, 1784 ("old-style" New Year's Day) happened the ratification of a peace treaty between the United States of America and Great Britain, on December 24, 1814 the Treaty of Ghent, and on December 10, 1898 the signing of the Spanish-American Peace Treaty. A Defense Test or "National Defense Day" has been observed in the United States on September 12 and July 4 of different years; the idea behind this special day seems to have been peace through preparedness rather than strife; the proceedings were more like a test than a mobilization. Somewhat similar days have been observed in other countries. Probably bills can be kept down by a paper weight. The famous Treaty of London (April 19, 1839) was called a "scrap of paper" in "World-War" days, but the anniversary of the Neuilly Peace Treaty of November 27, 1919, recently was celebrated in at least parts of Bulgaria. In the same country occurs an older holiday on March 3 to commemorate the San Stephano Treaty of 1878, which gave Bulgaria certain rights as a State after the Russo-Turkish War, but the observance happens on the following Monday of some years in case March 3 falls on Sunday. Who has not heard of the Treaty of Frankfurt (May 10, 1871) or the Roumanian Franchise of 1864?

A "General Morazan" (President of former C. A. Confederation) holiday is held on March 15 in El Salvador. Citizens of the Union of South Africa celebrate the End-

ing of the War in 1902 on May 31 without much consideration of labor unions, and inhabitants of Honduras and possibly other locations keep a Central American Union Treaty holiday on January 19, but the Treaty of Montevideo dates from August 27, 1828. In at least parts of Germany a "Stahlhelm Tag," or Steel Helmet Day, has been celebrated to some extent by German Nationalist War Veterans on May 8 even as late as the year 1927. Peace Day in several places, however, is regarded as the eighteenth of May, or anniversary of the International Peace Conference that met at the Hague in the year 1899. In the eyes of many the Great War did not appear to be a reward for this Conference, but citizens of such locations as Haiti have observed May 18 as a public holiday, and the Sunday on or next after May 18; as, May 18, 1926; has been called "World Goodwill Day."

CHAPTER XIV.

Thanksgiving Days.

Bright autumn leaves are falling fast;
November blasts bestir the air;
Brown willows weep beside the brooks
That slowly glide from woodlands bare;
But sturdy oaks and hemlocks soothe
Uneasy nurslings of the earth,
And tell of sleep beneath the snow
Till spring shall come again with mirth.
Fond families by fireside meet
To celebrate Thanksgiving feast,
And pattering of children's feet
Occurs in homes from west to east.
Sweet scent of mince and pumpkin pie
Combined with cake and turkey roast
Compete with cranberries and fruit
To please each happy guest the most.
Old barns with harvest seem to burst;
Great woodpiles prove last winter's gain;
And bundled cornstalks in the field
Show here and there the golden grain.
While noisy glee and olden song
Unchecked within the house abide
A blazing hearth throws out its warmth
On families e'er growing wide.
That good old time, Thanksgiving Day,—
What gratitude the name implies,
What benefits from God and man
Make earth with gladness kiss the skies!

Thanksgiving began long before the Christian era, for Thanksgiving festivals were held in China thousands of years ago. Writers have tried to trace its origin to ancient Jewish feasts, the Feast of Demeter in ancient Greece, the Roman Feast of Ceres in October and the Anglo-Saxon Harvest Home. In parts of Canada the last Monday of October has been proclaimed Thanksgiving

Day, and in Newfoundland a day in the last week of January (often Wednesday or Friday) usually is so observed, but in recent years the Monday of week containing Armistice Day (about the eleventh of November; see chapter 13) has been observed. In Norway Thanksgiving is occasionally on either the last Friday of October or the first Friday of November. Each of the Hurricane holidays mentioned in last chapter in connection with the Virgin Islands sometimes is called a Thanksgiving Day, which is the name given also to days appointed in late summer or fall for various parts of the Windward Islands.

The Parsi Thanksgiving or Ahura-Mazda lasts for ten days; as, August 30-September 8, 1928, further described in the next chapter; and two Japanese Harvest Thanksgiving festivals (Kainame Sai and Niiname Sai) usually occur on October 17 and November 23, respectively. Although Jews have observed for many centuries Hoshannah-Rabbah (Thanksgiving to God) on the twenty-first day of the Jewish calendar year (Tishri 21—about twenty-one days after the autumnal equinox), more light probably would surround the origin of Thanksgiving if the Egyptian Sphinx could speak and the lives of the first inhabitants of the Euphrates valley appear as in an open book. Thanksgiving Day on the last Tuesday of November, however, usually is a legal holiday in Panama and every State, Territory and possession of the United States of America except Utah; Utah has not written it upon statute books, but observes it as a holiday. In parts of Panama October 12 occasionally is called a Thanksgiving Day, but usually Columbus Day.

Natural beauty of the American continent was not the only reason for the first Thanksgiving of early Pilgrims in New England, for natural beauty is present in almost all parts of the world. Writings of William Bradford and Edward Winslow do not disclose much appreciation of natural scenery. Although a few later colonists were extravagant in their praises of the country and its atmosphere, the many hardships of the first winter in Massachusetts and the death of forty-seven of the one hundred and two Pilgrims that "came over" in the Mayflower in the year 1620 prevented much enjoyment of beautiful forest and shore. Brown, in his interesting book entitled "The Pilgrim Fathers of New England and their Puritan

Successors," writes that "the daily demands of daily life left but scant room for sentiment."

Relaxation arising after summer toil, gratefulness accompanying common ownership of completed log dwellings, fulfillment of hopes for a sufficient harvest, and desire to extend hospitality to the Indians with whom they had consummated a treaty of peace may have inspired the Pilgrim fathers to celebrate their first Thanksgiving in the year 1621. Four men, whom the courageous colonists had appointed to catch fowls for the occasion, returned with enough turkeys to serve the entire band of settlers for almost a week. At the invitation of the fifty-five settlers Massasoit came to the feast with ninety Indians, and remained at the colony for three days.

Few of the religious associations that characterized Thanksgiving Days of later dates were present, not even a formal Thanksgiving Proclamation. All ate their fill of wild game and other cooked delicacies. There were military exhibitions, races and feats of skill. Indians participated in some of the amusements, and captured five deer in surrounding territory during their visit. It was the custom both in England and America at the time of the early colonists for two persons to eat from the same trencher. This trencher took the place of a plate, and frequently consisted of a block of wood about a foot square, hollowed out in bowl-like fashion. Man and wife ate from the same trencher as a sign of affection. Napkins, knives, and spoons were in common use, but it was not then the custom to use forks. Although the "Old Oaken Bucket," later described by Samuel Woodworth, hung in a well, wooden chargers served as platters for the Pilgrims, and wooden tankards held thirst-quenching liquids.⁸¹

As none of the Pilgrims returned to England with the sailors on the Mayflower in April, 1621, it seems probable that they had thoughts similar to those of John Smith when he wrote "A Description of New England."

When John Howard Payne wrote the poem containing the words "There's no place like home!" possibly he expressed feelings similar to those predominant in Ameri-

⁸¹ Reference: "Home Life in Colonial Days" by Alice Morse Earle; published by Grosset & Dunlap.

can colonists that celebrated Thanksgiving after a few years spent in America. Early pathfinders and hunters frequently were homes within themselves, but the Pilgrims for three years held in common their houses and buildings, and shared equally in the fruits of toil. Although this common ownership did not continue very long, it tended to cement the bonds of interest between various families. With the growth of social life at meeting-houses erected in each town the colonists devoted more time to religious services at Thanksgiving. Many had left England to enjoy liberty of conscience; their acknowledgement of God's personal rule in America was to them the source of much enjoyment. Ministers of religion were often the most learned men of the community, and exercised a powerful influence over their congregations, which consisted of many persons having much moral grandeur, courage of conviction and sincere respect for the authority of righteousness. Among the intellectual and spiritual leaders of the time were John Cotton, John Eliot, John Harvard, John Davenport, Thomas Hooker, Thomas Shepard, Henry Dunster, Francis Higginson, Peter Bulkely and Roger Williams.

Both John Eliot and Roger Williams learned the language of the Indians, whose rights they strenuously defended. Roger Williams had many original interpretations of social duty, religion, and nature, but his ideas concerning the right of the Indians to the land, and his opinion that "No one should be bound to maintain a worship against his own consent," caused his banishment from the Massachusetts colony. He was one of the first colonial writers of verse among which the following appears in his linguistic work entitled "A Key into the Language of America," written in 1643 while in England for the purpose of obtaining a charter for Rhode Island:

"Years thousands since God gave command,
As we in Scripture find,
That earth and trees and shrubs should bring
Forth fruits each in his kind.

"The wilderness remembers this;
The wild and howling land
Answers the toiling labor of
The wildest Indian's hand."

Among statues of Calvin, Knox, Hess, Luther, and other celebrities in the Hall of Reformation at Geneva, Switzerland, where "The Reformation" began, one observes that the only statue there of an American is that of Roger Williams in recognition of his religious reformation in Rhode Island.

On Sunday many of the Massachusetts colonists would listen to a sermon several hours long after driving ten or fifteen miles to the meeting house, and would spend the noon interval between services in discussing interesting news with their friends. That they were physically able to withstand cold weather is shown by the fact that Judge Sewall wrote upon his return from one of the Sunday services of the period that "the Communion bread was frozen pretty hard, and rattled sadly into the plates." In those days no street-car conductors passed collection plates, and no such persons told parishioners to "get off" upon failing to contribute coins.

Owing to the rough experiences upon the high sea of some of the early colonists, and to the growth of population during thirty years, it is probable that they sat somewhat tightly together while listening to long sermons intended for all to hear.

Among a series of books concerning Our American Holidays is a volume entitled "Thanksgiving," edited by Robert Haven Schauffler; in addition to a well-written preface and introduction tracing the development of Thanksgiving, the book contains some interesting reprinted selections from well-known authors. In this volume a selection entitled "Thanksgiving in America" shows that the feast of the Plymouth colony on July 30, 1623, was the origin of the American Thanksgiving Day because it was a religious and social celebration as well as the first day for Thanksgiving appointed by Governor.

Although the special day appointed by Governor Winslow in July, 1623, was probably the origin of the American Thanksgiving Day now celebrated in November, it may be well to bear in mind that the Thanksgiving of 1621 lasted for three days and that the first Thanksgiving proclamations by a President of the United States were those of George Washington. In celebration of the unanimous ratification by the American Congress of two treaties with France, May 6, 1778, was set apart for public rejoicings throughout the country. In response to re-

quests from both Houses of Congress, George Washington issued in 1789 a Thanksgiving Proclamation appointing Thursday, November 26, as a day to be set aside for "acknowledging with grateful hearts the many and signal favours of Almighty God." This is frequently referred to as the first Thanksgiving Proclamation. The wording of hundreds of Thanksgiving Proclamations by Presidents or Governors varies widely, but the fundamental idea underlying almost all of them is the same.

Thanksgiving may have occurred wherever grateful hearts enjoyed life; it may date from the time that the morning stars first sang together. Epictetus said: "He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has." Even on his deathbed Jean J. Rousseau exclaimed, "Throw open the window that I may see once more the magnificent scene of Nature." Natural splendor, healthful climate, and abundance of food, cause rejoicing among thankful human beings as well as among flocks of singing birds. Many football games and interesting athletic events take place on Thanksgiving Day. Salubrious persons may not like the spirit of taking one's self too seriously, but prevailing hope denotes that life forever will continue to bring forth the spirit of Thanksgiving.

Do you remember all the joys
Of old Thanksgiving Days,
When friends and relatives convened
In thankfulness and praise,
When touches of sweet harmony
Marked every tale and song,
When thoughts of much prosperity
With dinner came along?

Do you remember how to show
Your hearty gratitude
For all those benefits received,
For shelter and good food;
And how to spend the holiday
With kindness and good cheer?
If so, you're glad that some can keep
Thanksgiving Day each year.

CHAPTER XV.

Christmas, and Special Times of Religious Observance.

The Twenty-fifth of December is a public or legal holiday in most countries of the world and in all of the States, Territories and possessions of the United States of America. It comes in, like Mrs. Fezziwig of Charles Dickens' "A Christmas Carol," with "one vast substantial smile." Bells clash, hammer and bang. Anthems and carols commemorate angelic songs said to have been heard when Jesus was born at night in a manger. Happy children find candy and presents in their stockings hung by the chimney-front. Scent of roast-goose and plum-pudding makes the mouth water. Glittering tinsel, gifts, and bags of pop-corn adorn Christmas trees almost as large as the evergreens used at ancient Teutonic festivals. Perhaps sylvan spirits no longer find in evergreens freedom from frost, but living humanity cherishes mistletoe-time for the celebration's sake. Persons perpetuate the Druidic custom of decorating dwellings with holly. Families gather around the hearth and festive board, and may even begin a yuletide celebration similar to that mentioned in the first chapter by burning or electrically heating large logs, for the word "Yule" is the first syllable of a Germanic word for "jolly," and Family Day is the translated name for the twenty-fifth of December in some countries.

The time is ripe for Christmas song
Of olden day and folk,
Of shepherds watching flocks by night,
Of words that angels spoke,
Of wise men led by Star of East
To town of Bethlehem,
Of wondrous birth and costly gifts,
And goodwill back of them;
For hints of greatest things in life
Suggesting the sublime
Are wrapped within the Christmas songs
Of olden folk and time,

And Christmas spirit carols clear
Much gladness and good cheer
Upon this anniversary
That "comes but once a year."⁸²

Among the many masterpieces sung at Christmas are: "Joy to the World" (music by Lowell Mason and words by Isaac Watts), "It Came Upon the Midnight Clear" (music by Willis and words by Sears), "Hark! The Herald Angels Sing" (music by Mendelssohn and words by Charles Wesley), "Ave Maria" (Bach-Gounod and Franz Schubert), "Silent Night" (Haydn's music for this anonymous German folksong), Dilman's "Glory to God," Handel's "Angels Ever Bright and Fair" and "Messiah." Although the field of literature includes some Christmas prose as interesting as Washington Irving's famous description in his "Sketch Book," many writers describe this anniversary in verse. Among well-known verses, some of which are caroled at Christmas, are: "While Shepherds Watched Their Flocks by Night" by Nahum Tate, "Brightest and Best of the Sons of the Morning" by Reginald Heber, "On the Morning of Christ's Nativity" by John Milton, "O Little Town of Bethlehem" by Phillips Brooks, "A Visit from St. Nicholas" by Clement Moore, "Ceremonies for Christmas" by Robert Herrick, and "God Rest You, Merry Gentlemen" by an unknown author.

Several famous paintings, engravings, sculptures and decorations within cathedrals or elsewhere portray characters and events associated with the Birth of the Great Teacher. Probably the earliest of these were the modest designs upon walls of the Catacombs.⁸³ The Nativity, the Infant Jesus, and the Adoration of the Holy Family were themes of Andrea del Sarto, Raphael Santi, and Albert Durer, respectively, in the fifteenth century. The Holy Family was one of the subjects that elicited the skill of Michael Angelo, Leonardo da Vinci, Peter Rubens, Bartolme Murillo and Anthony Van Dyck in the fifteenth and sixteenth centuries. Numerous other artists have

⁸² Thomas Tusser.

⁸³ Reference: "Outlines for the Study of Art" by Josephine L. Abbott; published by Silver, Burdett and Company.

⁸⁴ Reference: Bryan's Dictionary of Painters and Engravers.

painted beautiful Madonnas, or represented events connected with the immaculate conception.⁸⁴ The beautiful, the useful and the true persist. History demonstrates that thick-skinned monsters of the past did not survive. Cheery chickadees, however, sing outside of rattling window-panes in the whirl of winter snow.

There's beauty in the candle light
That glows on Christmas Eve,
But unseen beauty symbolized there
Our happy hearts perceive.
There's splendor in the evergreen
And holly on the door,
But unseen splendor symbolized there
Says Christmas comes once more.
Yes, Christmas spirit sparkling comes,
Like Star of East at morn,
With token of goodwill to men
Wherever men are born.
Its smile shall never cease to cheer;
Its gladness never wane;
Its hope shall soften human woe
Till no more woes remain.

Being opposed to some of the ceremonies at the Roman Saturnalia, which ended on December 24, the Roman or Latin Church finally fixed a date for Christ's Nativity on the day ancient Romans celebrated the feast of their goddess Bruma, but the twenty-fourth of December, the "Day before Christmas" or "Christmas Eve," is celebrated as a public holiday, in addition to Christmas, in some parts of the world including sections of southeastern Europe. In Soviet Russia government offices close for two days at Christmas notwithstanding the slogan concerning religion carved on the entrance to the Kremlin. Numerous peasants in Russia observe the "old-style" Christmas (January 6-7, and in some places recently January 7-8, according to Gregorian calendar), which is celebrated in such locations as parts of the Balkan Mountains also, but Russians living in cities and large towns observe December 25 of the Gregorian calendar. In several countries Epiphany is a holiday on January 6, as mentioned in the first chapter.

Second Christmas Day, or the twenty-sixth of December in some places, usually is celebrated as a holiday in some countries, and in a few locations the day before as well as the day after Christmas is observed. By many persons the Christmas holidays formerly were called "Daft days." In such places as parts of Gibraltar it has been insinuated in holiday fashion that the twenty-sixth of December is a Boxing Day. It is true that either the twenty-sixth or twenty-seventh (according to day of week) originally was a time for giving Christmas boxes and presents to servants, but Boxing Day is not now observed to a large extent in England where it is not usually a legal holiday for government employees. Although Santa Claus, the Dutch name for St. Nicholas, is associated with Yuletide in many climes, St. Nicholas Day also still is observed on December 6 in a few locations; as, parts of southern Europe. St. Nicholas is the Patron Saint of the Greek Church. Whatever the date, however, Christendom cherishes the spirit of the Good Samaritan; church societies hold entertainments and dinners; re-echoing chimes tell of the Nativity.

Santa Claus may exist only for children, but grown men and women throng stores to give to their friends at Christmas. Many persons throughout the world share in the holiday trade and take a part in promoting goodwill by giving. One of the first positions that enabled a writer to secure his self-earned bread was that of an assistant in a toy-store during Christmas holidays. Customers purchased games, rocking-horses and other contrivances for children. Everyone seemed to be looking for something with which to play. A Chinese gentleman whom the assistant in question had seen through the window of a laundry several months previously came to buy. After running his fingers over the keys of a toy piano he paid for the instrument and carried it away. How many thousands of musical instruments in the form of little graphophone needles are sold during the holidays! What a sweet boon is the ability to provide cheerful music even though it be only to swell the glad chorus at Christmas!

Are not persons often wise in seeing the good in all religions rather than numerous differences of complex creeds? Where viewpoints differ tolerance may be needed. An old quotation from Diogenes is to the effect that hope is the last thing that dies. Is scientific investigation

based upon the faith that what one sees exists? As absolute truth is seldom known probably even science and this book of Holidays are not infallible, but possibly the average literary digestion is no stronger than the average physical digestion. The waiter that wiped a plate with his handkerchief may not have been wholly guilty for assuring a much-concerned diner that the cloth was too dirty to be used in any other way. To the extent that they serve humanity religion and science appear in harmony. Religion and science that are sincere in seeking truth should have at least one point in common, if truth is an agreement between thought and reality. Even if truth is that which is consistent with everything, it can not be so very ugly.

Jesus observed at least some appointed feasts on a Jewish ecclesiastical calendar similar to that mentioned in the first chapter as dating for more than three thousands of years before the time of the Last Supper, and numerous well-informed Jews without any intention of abandoning pure monotheism, distributing all of their possessions among the poor, or resisting no evil, have recognized Jesus as a worthy Jew unfortunately crucified by Romans of Caesar's time. The evening before the First Day of Passover occurs on Nisan 14; as, April 16, 1927 and 1946; but the first day of Passover (Nisan 15; as, April 5, 1928 and 1947) is still a Pessach Feast Day at about the time of the full moon of the vernal equinox, and the last day of Passover occurs on Nisan 22. The first, and in some years, the second, seventh, or eighth days of this Feast are observed as holidays in several places including parts of Iraq and Palestine (in commemoration of the sparing of Hebrew first-born when Egyptian young were destroyed). The dates of some other Jewish feast days depend upon the date of Passover; the first day of Shebouth⁸⁵ (Pentecost or Feast of Weeks), for instance, is the fifty-first day after the beginning of Passover (as May 25, 1928); although supposed to commemorate gift of law "seven weeks" after the Jews left Egypt, in some places including parts of Syria either or both of the first two days of this Feast; as, June 14-15, 1929 and 1948; are celebrated in holiday fashion on Sivan 6-7, which are occasionally called Confirmation days.

⁸⁵ Reference: The Providence Journal Almanac.

The names of the Jewish months beginning with that in which Passover occurs are (in order): Nisan, Iyar, Sivan, Tammuz, Ab, Ellul, Tishri, Hesvan (or Chesvan), Keslev, Tebet, Sevat (or Sh'vat), Adar and Veader (in embolismic years only). Embolismic years contain about 384 days (13 lunar months) and the other years usually contain about 354 days (12 lunar months), the extra month Veader being inserted every two, three or four years, depending upon whether the year is defective or not. Jews have many special days including the first day (Rosh-Chodesh) of most of their months. The first day of Iyar commemorates the exodus from Egypt; the first day of Ab the first breach made in the walls of Jerusalem by Titus; and the first of Ellul the destruction of the first and second temples of Nebuchadnezzar and Titus, respectively. Adar 1, Hesvan 1, Kislev 1, Nisan 1, Shebat 1, Sivan 1, and Tammuz 1 are Jewish New Moon days also. In some places Jews observe a Fast of Tebet on Tebet 10 (as January 3, 1928) commemorating Siege of Jerusalem.

Ta'anith Esther and Purim, or the Fast of Esther (as on February 26, 1934) and the Feast of Lots (as on March 1, 1934, a holiday in such places as parts of Iraq) occur on Adar 11 and 14, respectively, unless the year is embolismic; in embolismic years (as the Jewish years 5687, 5689, 5692, corresponding to the Gregorian years 1926, 1928, 1931 at the Rosh Hashanah mentioned in first chapter) both of these celebrated days occur in the extra month of Veader, which has twenty-nine days, and if the Fast of Esther happens to fall on Saturday, the Thursday preceding is substituted. On Lag Omer Day (Iyar 18) Jews begin counting the thirty-three days to the giving of the Ten Commandments. The Fast of Gedaliah occurs on Tishri 3, and Yom Kippur (Day of Atonement or Fast of Expiation) is usually a holiday in several places including parts of both Africa and Asia on Tishri 10; as, September 21, 1931. As this day is only nine days after Rosh Hashanah it can be readily computed up to at least the Gregorian year 1946 from the Jewish New Year's Days listed in chronological preface.

The first day of Succoth, or Tabernacles and Booths, is usually a holiday in such places as parts of Iraq on Tishri 15 (as October 7, 1930) to commemorate Jewish tent life in the wilderness after exodus from Egypt. Hoshannah-Rabbah (Tishri 21; as, October 21, 1932) is

the day of chanting Thanksgiving to God in the Temple, and Shemini Atseres (Tishri 22; as, October 12, 1933) is the feast of the eighth day of tabernacles, which is usually a holiday in such places as Palestine. On Rejoicing of the Law Day, or Simchas-Torah (Tishri 23; as, October 2, 1934) the year's cycle of reading ends and again begins. Chanukah, or the first day of Hannukah (Kislev 25), begins an eight-day festival(as on December 2, 1934) commemorating the dedication of the Temple and celebration of victories over ancient Syrians. Chanukah is not usually a public legal holiday, but a "Chunukah entertainment" was held by many Jews in at least parts of America on the evening of December 20, 1925. Jewish Holy Days and Sabbaths begin at sunset (sometimes called "Parasceve"); although Gregorian dates for the day portions of these anniversaries in various years are listed correctly in the preface, some of them occasionally are celebrated to a limited extent on other appropriate days of the week in which they happen to fall.

The Mohammedan calendar is still followed in many places including parts of El Nejd and Mecca notwithstanding the adoption of the Gregorian calendar in several countries including Turkey for such purposes as civil affairs. Although the Muharram (particularly the Yaum Ashoorah, Yom Ashura, or "Yaumzay") and Mavloud (Moslem "Nativity") are usually observed in several places including parts of northern Africa, as mentioned in preceding chapters, the most celebrated festivals of which one or more days usually are kept as holidays at least among numerous Mohammedans including many Arabs are the two Bairams. The Cheker Bairam or Id al Fatra is a kind of Paschal Festival or "Feast" occurring on Shawall 1, and in some places Shawall 1, 2, 3, which are dates corresponding to April 3, 4, 5 of the Gregorian year 1927, the first half of which is in the Mohammedan year 1345; the dates of it up to Gregorian 1948 are listed in preface; the first three or four days of it are sometimes holidays in such places as Medina. As it happens immediately after Ramadan, a month of fasting, it is occasionally called Ramazan-ki-Id or Id-Ramzan; even a Rajah Hary Festival has been held on the second day of Cheker Bairam in parts of Malay Peninsula. As previously mentioned some of the Mohammedan anniversary dates commemorate more than

one event or person; the names or events commemorated by many Aryan, Indian, or Persian members of the Shiah (or Shiite) sect of Mohammedans are commonly associated with Imaum Husain or Bakr-Id, but those commemorated by many Arabian or Semitic members of the Sunnite sect are commonly associated with Mavloud and the close relation of "The Prophet Mahomet" to "Allah." The Kurban Bairam or Curban Bairam, for instance, has been likened to a Feast of Tabernacles inasmuch as it usually commemorates Abraham's intended sacrifice of Isaac, in part, but in various sects or languages it has been called Bakr-Id, Id-el-Zoha, Eed Ghorban, Eed el Kebeer, Hidji Festival, Yaum uz-adhr, and even Ul-akbar. It has been confused with the Sixtieth Day of Magdouriyet (see Barah Wafat in chapter 3), but actually occurs seventy days after Cheker Bairam, i.e., the First Day of Kurban Bairam falls on Dulheggia 10, a date corresponding to the Gregorian May 9, 1930; the dates of it are listed for other years in the preface, and in some places the first three or four days (one of them occasionally at the time of another Rajah Hary Festival) of it are celebrated to at least some extent.

A Ramadan⁸⁶ or fast is observed by many Mohammedans each day of the month Ramadan from dawn to sunset. The first two days of Ramadan with respect to suspension of work usually are holidays in such places as Mecca (and probably parts of Ethiopia, Oman, Somali, etc.) and the first day in many places including sections of Afghanistan and possibly parts of Albania or Guiana. The dates of Mohammedan fasts, feasts, or festivals up to at least the Gregorian year 1947 (Mohammedan 1365-1366) even in such places as The Soudan can be determined from the Mohammedan New Year's Days listed in chronological preface, the dates opposite the Mohammedan observances here mentioned, and the dates after each of the following Mohammedan months in order: Muharram (beginning July 1, 1927), Saphar (beginning July 31, 1927), Rabia I (beginning August 29, 1927), Rabia II (beginning September 28, 1927), Jomhadi I (beginning October 27, 1927), Jomhadi II (beginning November 26, 1927), Rajab (December 25, 1927), Saaban (January 24, 1928), Ramadan (February 22, 1928), Shawall (March 23, 1928), Dulkaada (April 21, 1928), and Dulheggia (May 21, 1928). As Dulheggia contains

thirty days (instead of the usual twenty-nine) in leap years Mohammedan New Year's Day (Muharram I) for the Gregorian year 1928 falls on June 20. Each of these months begins at approximately new moon in Mecca; each of the six odd-numbered months beginning with Muharram contain thirty days, and every other one (except Dulheggia in leap years) of the twelve months contains twenty-nine days. The Mohammedan anniversary of the Death⁸⁶ of Ali (Mahomet's Successor) is particularly observed in some places on Ramadan 21, but the deaths or martyrdoms of various Mohammedan heroes or priests are commemorated at the times of the Magdouriyet (previously mentioned) in several places. The evening of the twenty-sixth of Ramadan is especially observed by some Moslems.

Among other celebrated Mohammedan days or nights, which are not usually observed as public legal holidays outside of such places as parts of western Asia and the East Indies are the Moslem anniversary (twentieth of Jomhadi I)⁸⁶ of the taking of Constantinople by Mahomet II (on what corresponds to the Gregorian dates May 27-29, 1453) and of events in the life of Ali (as listed for August 31, 1934, in preface), Proclamation Exaltation of "The Prophet Mahomet" (Rajab 20; as, November 19, 1932), "Ascension" of "The Prophet Mahomet" (Night of Rajab 26-27; as, December 28-29, 1929),⁸⁷ Quismat or Kismet (Fate) Night (Rajab 12; as, November 23, 1931), Day of Victory or Ali's Triumph (Rajab 15; as, November 3, 1933), Imaum Zaman's Birth or Alborak's Night (Saaban 15; as, January 16, 1930; sometimes called "Night of Privilege," but supposed to commemorate in some places Mahomet's ride to a seventh heaven on a white winged ass-like animal), Shab-i-Barat (Saaban 14, or night of Saaban 14-15; as, November 22-23, 1934; supposed by some to be a time for considering the destiny of souls, although not exactly Hallowe'en), and Fatimah Memorial Day (fifteenth of Jomhadi I; as, August 15, 1935). At some places the birth, coronation, or death of one or more Shahs has been commemorated in some years according to the Mohammedan calendar, and other events have been celebrated on some of the foregoing anniversary dates as well as a few others in previous years in places. The

⁸⁶ Reference: "An English Turkish Dictionary" by A. Vahid.

Proclamation of Ali has occurred on Mohammedan New Year's Day in such locations as Oman or Persia, for instance. Husain has been the name not only of a son of Ali but of a celebrated ruler and of a Mohammedan Priest or Imaum, occasionally commemorated on Saaban 3; various Imaums including Reza have been commemorated on some of the previously mentioned anniversary dates⁸⁷ (including the Magdouriyet and the Barah Wafat) in some places.

Among all Eskimo tribes various religious feasts, fasts, or festivals sometimes lasting for a week and a day often include athletic ceremonials, singing, or feasting. The ceremonies occur at such times as the dedication of a new settlement or talisman, christenings, days of trading and net making, but there are annual spring hunts, seal feasts, autumn feasts and, less frequently, masked feasts for the dead. Although it may not be owing to fear of conviction for hurting children's heads with bottles during christenings, the dates of some Eskimo feasts cannot usually be predicted long in advance. A similar statement can be made concerning the dates of holidays determined according to the positions of moon, stars, or otherwise, by some other tribes in comparatively unexplored parts of the world, but a few Nigritian observances and Polytheistic⁸⁷ ceremonials of comparatively uncivilized peoples are listed in the chronological preface. About nine millions of persons adhering to Animistic beliefs are in India alone. In America the Zuni Feast occurs at the November Moon, and several of the Pueblo Indian feasts in New Mexico happen in November or August at the dates listed in chronological preface, but feasts are usually held at the Acoma and Laguna Pueblos on September 1, at the Taos on September 29, at the Nambey on October 4, at the Pojuaque on December 12, and at the Cochiti on July 14. At Santo Domingo Pueblo occurs the "Green Corn Dance Ceremony" on August 4. Other American Indian ceremonies include lighting council fire, peace pipe, burying tomahawk, and snake dance. A few of these might be mentioned in the thirteenth chapter, but they are not usually public legal holidays, and the difficulty of definitely predicting some Indian festivals appears in the

⁸⁷ Reference: "Encyclopaedia of Religion and Ethics," Edited by James Hastings; published by Charles Scribner's Sons.

two following paragraphs.

One religious observance or another usually occurs in the vicinity of India on the eighth and sixteenth days of each lunisolar month there; these days often correspond to the day following the moon's quarter and the day following full moon as mentioned in the first chapter, but many Hindus eat only one meal the day after each new moon, and the Sth-nanan (lustration or washing the day after new moon) is usually observed among Hindus even where the religious months begin the day after full moon. The new moon observances usually occurring in January, July, and August are especially celebrated: the Thai or Thivasam mentioned in the first chapter, the Avannivatam in July, and the Pootcham or Mortuary in August. As each of the lunisolar months is commonly divided into a light half (waxing moon) and a dark half (waning moon); as, Phalgun Sudh and Phalgun Wady, respectively; owing to the effects of Chandra or the moon, the Hindu year can be considered to comprise twenty-four short months, but the longer months in the ordinary calendar year widely used not only in large Hindu communities but among Tharus are in order: Baissakh or Vaissakh (often including the latter part of April and first week of May; see chapter 1), Jethr (May-June), Ashadh (June-July), Srawan (July-August), Bhadrapad (August-September; see also Jaina Puratassi in chapter 1), Kani (September-October), Kartika (October-November), Aghan (November-December), Pausch (December-January), Magh (January-February), Phalgun (February-March) and Chaitra (March-April). Although these months do not usually contain a whole number of days the ordinary day is considered to begin at sunrise. The dates of the Chinese-calendar New Year's Days listed in preface up to at least 1948, and of the Jewish Rosh Hashanah, can be made of assistance in determining the approximate times of new moon at such locations as the Himalayas, and even in the Punjab where are many Sikhs. The last few months of the Indian calendar year usually correspond more closely with the Gregorian months first mentioned within the parentheses than do the first few months of the Indian year, but this is not always the case in intercalary years, mentioned in first chapter.

A four-day festival frequently called Diwali or Dewali,

mentioned in the first chapter as ending with the beginning of the second half of a Hindu year, commonly is characterized in parts of India by such features as special illumination, presaging and feasting. Only the first of the four days usually is a public holiday in northern Ceylon, but the first three days are holidays in some places in some years. This Diwali is celebrated late in October; as, on October 20, 1930 and 1941; but numerous persons loyal to the Trinity of Brahma, Vishnu, and Siva make pilgrimages to several shrines at such places as Orissa and Puri during the month of October, and usually hold festivals at not only the Diwali new moon but about the preceding full moon and even the new moon of September-October in some places. The awakening of Vishnu at about the full moon of Kartika after a sleep of four months, and the victory of Vishnu over King Bali, are especially celebrated, the festival beginning in some places with the Kartika Ekadashi at about the eleventh day of the new moon of Kartika.

Lakshmi, a Hindu goddess of beauty and wealth (wife of Vishnu "The Preserver") usually is honored for one or more days preceding Diwali; as, on October 19, 1937 and 1945; and usually represented either as a two-armed or four-armed woman in some places. Kali (wife of Siva "The All-Destroyer" Mahadeva) also is honored at about the time of the Diwali, notwithstanding the fact that many Hindus ascribe terrible plagues of the past to this Durga Devi. A Durga Festival or Puja of one or more days usually is held in some places about the seventh or eighth days of the moon before Diwali; as, October 6-7, 1943. Kali Mahadevi sometimes is represented as a black woman covered with snakes and bloody skulls or as a woman of lighter color riding a tiger. Among numerous Hindus Vishnu or Krishna is regarded as the "Lord of the World"; among Tharu tribes inhabiting jungle tracts and many other persons Kali is regarded as the supreme power in the universe. Even among members of some sects of Sikhs certain Avatars, or incarnations of deity, correspond to the Christian Christmas festivities.⁸⁸

The Dussera or Mahadevi Puja among many Hindus is held at about the moon of September-October; as, October 2, 1929 and 1940, in sections of Bengal; partly in honor of Durga Devi, but it is somewhat similar to a first-

harvest festival of only a semi-religious character inasmuch as at least the first day of this nine-day festival is largely given over to plant products, historical ceremonies and consecration of arms among soldiers, even among some Nanakpanthis.⁸⁸ The tenth day after the autumnal equinox in India is sometimes called Dasahara inasmuch as it is usually part of a Durga festival, but the Durga festival described in following paragraph is commonly called the Dasahara.

The Rath-yatra, which usually occurs in June about the eighth or ninth day after moon; as, June 18, 1937, in parts of India; but occasionally in July among some Hindu sects, is a part of a Dasahara festival for Hara, Vishnu, or Mahadeva often celebrated as a holiday. At Jagannath it is the Juggernaut "Car Festival" during which the image of Vishnu is carried through streets upon a profusely decorated car. And at the same location occurs the Snana-yatra, or "Bathing Procession" on the tenth day of Ashadh, when the image of Durga is bathed or immersed in river water. Among some persons the tenth day of Jethr is supposed to be the birthday anniversary of the goddess Ganga to whom the river Ganges is held sacred, and among some Hindus in parts of Asia the annual Vale Communal⁸⁸ is not held until about a month later; as, July 22, 1934. When one considers the variation of rainfall with location in such regions, and the different methods used by various sects for occasionally inserting a few days or even month in the calendar year, the disparity of dates for certain similar festivals in different places does not seem strange. In Ceylon, for instance, the maximum rainfall usually is in October and November whereas in parts of India the heaviest rainfall occurs in July during the summer indicated in next chapter. In parts of India several games are usually played on the 15th of Ashadh, and in other parts of India a festival much observed by women⁸⁹ is held on the fifteenth of Jethr.

In late winter or early spring fifteen days before the full moon of Phalgun, which is a Hindu month of rejoicing, occurs the first day of the famous Holi Festival in

⁸⁸ Reference: "The Cyclopaedia of India and of Eastern and Southern Asia" by Edward Balfour; published by Bernard Quaritch.

honor of Krishna among many Hindus, but the fourteenth and fifteenth days (often about March 10-11) of this Holi are usually more particularly observed as holidays by the masses in such places as parts of India, and cocoanuts are usually offered at about the day of full moon where Holi is celebrated as in the last month of the Hindu year. The period from the eighth of Phalgun to the last day of Phalgun has been likened to the ancient Roman Saturnalia, but the most sensual practices during this period have been prohibited by law in India. Even the Dolayatra or Swing Festival on the full moon day of Phalgun; as, March 13, 1933, in some places; does not now include much swinging.

The holidays of a few sects of more than three millions of Sikhs distributed among such places as the Punjab might be included with those of some Hindu sects previously mentioned, for some observe the Devi or Durga festivals, but many Sikhs have abandoned idolatry in favor of one God, and do not usually make pilgrimages to such shrines as those at Jagannath. Even at such times as the Sth'nanan⁸⁹ predicted for January 15, 1930 and 1949, and mentioned in a preceding paragraph, many members of such sects as the Nanakpanthis encourage cleanliness, self-denial, charity, toleration and reverence for parents in accordance with the teachings of the followers of Nanak Shah, who is supposed to have founded Sikhism about the year 1500 A. D. Their strong military characteristics may have given rise to a suggestion that their Adigranth was inspired by Mohammedans, but their struggles with Mohammedans have been numerous. Many Sikhs are followers of Gurus Govind Sinhi, the tenth Sikh Apostle; members of the Tat Khalsa of Amritsar, the Dehra Dun, and the Miranhurim, observe Gurus feasts (including the Pahal initiatory rites) also. Although the fourteenth day of the dark fortnight of every Hindu month is a special day for many, the Maha Siwaratri on the fourteenth of the waning moon of Magh (but on the full moon of the month corresponding to Magh in such places as parts of Siam) is observed as a holiday in places, and a Thaipauscham Festival about a

⁸⁹ Reference: "The Bhagavad-Gita, or Song of the Blessed One", by Franklin Edgerton; published by The Open Court Publishing Company.

lunar month later than that mentioned in the first chapter among some descendants of Shan and Tai tribes in old Indo-China. The fifth day of the month Magh, or the Panchaet Communal, is usually observed in places in honor of the Hindu Shiva, and even a Nag Panchami on the fifth of Srawan Sudh is celebrated to some extent for deities supposed to animate certain serpents.

As in the case of the larger Hindu organizations a few feasts or fasts of two different sects of Jains, who are unusually kind to all animals, are a few days apart in some years, but commonly on the same day every third year; this can be explained briefly by the different methods used for intercalation in the twelve-month calendar, as mentioned in the first chapter. A holiday (as April 16, 1927, and April 24, 1934), held by many Jains in honor of Mahavira Jnatriputri or the founder of Jainism, and a holiday (as April 10, 1927), for Rama, incarnations of Vishnu, usually occur in the month corresponding to the Hindu Chaitra. The Ramachandra, or Birthday of Rama, is on the eighth or ninth day of Chaitra for one sect, and a corresponding observance at about the same time even in such places as parts of Ethiopia and Siam. A Ram Naomi has occurred as early as April 4 in parts of India, but a somewhat similar observance in honor of Buddha has happened about a lunar month later in such places as parts of Burma, and in some other places a fortnight later than the Chaitra Sankranti mentioned in first chapter. The Jains, however, are considered to be modified Buddhists by some persons and heterodox Hindus by others. Their Saints appear to be numerous. One of the most popular feasts or fasts of the Jains in parts of India is in honor of the elephant-headed Ganesh, supposed to be a remover of obstacles and god of wisdom, and of Samvatsari, the eldest son of Shiva. Its observance usually occurs in the month corresponding to Bhadrapad at about the time of the Pura-tassi, probably as late as September 2 in the year 1928, and in some places the Jaina New Year holidays fall a fortnight later.

In accordance with beliefs concerning annihilation of desire most of the Buddhist or Budish religious holidays are more like fasts than feasts or festivals, but Sakya-muni's elevation to rank of Buddha is celebrated on the eighth day of the twelfth month of an old calendar simi-

lar to the Chinese lunar calendar; as, on January 16, 1932, by Buddhists in such places as parts of China; and somewhat similar events are celebrated in several locations including parts of Bhutan, Ceylon, India, Japan, Malay Peninsula and Nepal. Even in Tibet where the prevailing religion is a kind of modified Buddhism called Lamaism, various holidays recently have been held to commemorate such events as the birthdays of one or more Buddhas, as indicated in the third chapter. A Sakya Memorial for Gautama Siddartha (the "latest Buddha") is observed in parts of Tibet on the fifteenth day of the fourth month; as, May 12, 1941; to commemorate the "Death of Buddha"; in some respects it is not unlike an All Soul's Day or memorial observance at the beginning of a fast of several weeks. At about the full moon of Vaisakh in parts of Siam a Birth and Death observance called the Vaisakha is kept for the "Emerald Buddha," and farther north a Sakya Feast has been held on the fourth day of a sixth month most nearly corresponding to July. This is probably owing to a tradition that Buddhist priests should rest from traveling during the rainy season, which is observed as a long fast sometimes called Buddhist Lent, although in southwestern Siam it often begins in April (with a Feast of Rice Cakes late in June) and in parts of Tibet is considered to end with a Harvest Festival on the eighth day of the eighth month (September-October). A Buddhist Rainy Season observance occurs in such places as parts of China on the fifth day of the fifth lunar month; as, June 12, 1929. As one meaning of the word Lent is "springtime" possibly it is appropriate for fasts that occur in spring. The day after full moon of most lunar months in several locations is a religious holiday also. In parts of Burma, for instance, at about full moon of some years; as, October 29, 1928, and November 15, 1929; is held a Shrine Taziyah of one or more days.

In Taiwan (Formosa) on October 28 usually occurs a Shrine holiday. Numerous Japanese faithful to their old Guardian Deities still hold elaborate festivals or Matszris annually in accordance with an "inreki" or lunar calendar, and some Japanese keep a Bom Matszri or Feast of Lanterns similar to the corresponding feast mentioned in first chapter as observed by some Chinese. A Lamp Feast usually occurs in parts of Tibet on the twenty-fifth day of

the tenth lunar month there. The Giyon Festival, or old imperial matszri to commemorate deliverance from a widespread pestilence in the ninth century A. D., begins in such places as Kyoto on the seventeenth day of the seventh moon (Chujun Kanuka Gwatsu) and in effect is a summer outing or shochu kyuka of about a week not only for protecting deities of such shrines as the Yasaka but for numerous religious followers that accompany decorated sacred images on wheeled floats. Thousands of Japanese Shintoists celebrate a few seasonal feasts or fasts, each being a little more curious than the other. Among these is one that happens on a date corresponding to the first day of spring on their old calendar (recently February 3). On this day they chase devils from houses by throwing beans while doors are open, and attend wrestling or jiu-jitsu matches in the evening, or hold celebrations at temples. With bean pots empty, however, possibly there is not so much danger of "eating their heads off" at this feast. An "inclination" or "feeling"⁹⁰ toward religion is deep-seated in numerous persons whether men of science or not. In spite of revelations, creedal changes, and "world" wars, its significance and power may be even more than supposed. As it has survived so many centuries it is reasonable to believe that it will persist to at least some extent.

One of the Parsi (or "Parsee") Chief Priests recently was educated at a prominent university in America, but returned to India to carry on his work among members of his sect. The Parsi year has twelve months of thirty days each, and five additional "holy days," Gatha Gahan, each day of which is named for a protecting angel. It begins at the times mentioned in first chapter; the last five days are expected to fall on September 4-8 in the year 1928. Even the last ten days, including five days of the twelfth month Asfandiyar, constitute a kind of Thanksgiving; as, the Ahura-Mazda beginning about August 29, 1929. The Farvardin for departed souls occurs among members of one Parsi sect on the tenth day of the eighth month; as, April 11-12, 1928; and among members of the other sect about a month later. The Mithra Feast of Truth and Friendship happens on

⁹⁰ Reference: "Defence of Philosophic Doubt" by Arthur Balfour.

the sixteenth day of the seventh month; as, March 21, 1928; at about this time is held an Aban Feast by one sect, but early in April by the other sect, which sometimes holds an agricultural festival during which planting occasionally begins on this day. The Parsi midwinter festival or feast lasting for six days in commemoration of creation ends in some years with a Sarevi or "Zend-Avesta" Feast the fourth day of sixth month; as, February 8, 1928; but not in all years for both sects (see chapter 1), for festivals to commemorate the creation of such objects as trees and mountains have been held nearer April or even May. An Adar Feast occasionally occurs toward the end of the ninth month; as, on May 24, 1929; and the Zardusht about the middle of June when many candles or small fires appear. The Parsis do not actually worship fire as some persons suppose, but regard it as the symbol of purity.

Somewhat similar to the Parsi year and the Egyptian year is the Armenian ecclesiastical year containing twelve months of thirty days each, with five additional days in ordinary years and six additional days in leap years; it is not very unlike a calendar of some primitive Coptic Christians in such places as parts of northeastern Africa and some Albanian members of an eastern church, but Sham-al-Nassim (the second day of Coptic Easter) is usually observed by Copts as a holiday on the Monday following the Greek Church Easter Day mentioned in a following paragraph. A Soviet Republic of Armenia has aligned itself with the Union of Soviet Socialist Republics, and the Armenian New Year's Day mentioned in the first chapter as corresponding to August 24 of the Gregorian calendar and August 11 of the Julian calendar is not now celebrated as a public legal holiday, but some of the Armenian ecclesiastical Saints' days and "Archangel Feasts" persist in some places. A few of these correspond to Saints' days mentioned on following pages, but Sahib Mesrob Day is still observed among Armenians in some places as a Mesropian holiday in commemoration of the patriarch Mesrob reputed to have invented the Armenian and Georgian alphabets in the fourth or fifth centuries, A. D. The celebration corresponds to the ninth day of the twelfth old Armenian month (about July 28). On the sixteenth day of the third month (as November 8, Gregorian) an Archangel Feast having some charac-

teristics not very unlike Michaelmas or St. Gabriel's Day (see March 18 in following paragraphs) has been observed in modern times. On what corresponds to the twenty-fourth day of the sixth month (on February 15 in part of twentieth century, but February 14 in part of nineteenth century) occasionally falls the Hypapante or famous Vardavar sometimes called Feast of Roses or Transfiguration; although in some places it commemorates St. Mary's Presentation (and meeting in Temple), and is somewhat like the Candlemas or Lichtmess listed for February 2 on a following page, it coincides with an anniversary celebrated in the vicinity of Persia in ancient times in honor of a "Prince" or "Warrior" named Vartan.

Among what are commonly considered to be fixed dates or days of special significance to communities having patron saints, or to some church organizations are:

Epiphany, Twelfthtide, Twelfth Day, Three Kings' Day, one of the old Christmas days sometimes called "Children's Day" at an old "winter solstice," Theophany (January 6 of Gregorian calendar in many western churches and modern Greek Church, but January 6 of Julian calendar, i.e., January 19 Gregorian in part of twentieth century among some Ruthenian-Catholics, etc., see chapter 1); usually a holiday in several countries including parts of Andorra, Brazil, Memel, Saar Valley and San Marino on January 6.

Old Rock Day; St. Distaff Day; St. John's Day; St. Lucian Day; one of the old Christmas days (January 7, Gregorian); usually observed as a holiday under one name or the other in such places as parts of northeastern Africa, southeastern Europe and western Asia (see chapter 1 and preceding paragraphs).

St. Sebastian's Day, and St. Agnes Eve in some places (January 20); see chapters 7 and 8 under "Rio de Janeiro," but January 7 for a few communities using Julian calendar.

"Virgen de Altagracia" (January 21; usually a holiday in parts of Dominica, etc.);⁹¹ also St. Agnes in some places (but June 12 in some others).

St. Vincent "the Invincible" (January 22 in parts of Europe and possibly Rio de Oro).

San Idelfonso (January 23); usually a Feast Day among Pueblo Indians in such places as parts of New Mexico, and observed in parts of Ifni, Spain, etc.

St. Paul's Conversion Day (January 25); usually a holiday at some Mediterranean islands (see also February 10).

St. Saba (January 27 in such places as parts of old-style Herzegovina); also St. John Chrysostom in a few places, but see November 13.

St. Ignacius; St. Ignatius; St. Bridget; St. Bridig (February 1; not usually a public legal holiday, but the latter celebrated occasionally among such persons as Hibernians the Sunday on or next after February 1).

Candlemas (February 2); usually a holiday in parts of Brazil, Cape Verde Islands, Principe, etc.; sometimes called Lichtmess, Virgen de la Candelaria (Copacabana, etc.), Hypapante (modern Greek Church), or Purification Day; considered to be a day for taking down wreaths hung outside doors and windows at Christmastide, but in some places commemorating St. Mary's Presentation, or meeting with Anna and Simeon, particularly by blessing of candles. See also February 14-15.

St. Blasius; San Blas Day (February 3 in parts of Paraguay, etc.)⁹¹

Shipwreck of St. Paul (February 10 in such places as Malta).

One of the old Candlemas days of part of nineteenth century, and an old Candlemas Eve (February 14, but see February 2); also St. Valentine's Day (celebrated to some extent by love letters, cards, etc., possibly because on this day birds were supposed to begin to mate).

Hypapante among some Ruthenian-Catholics, etc. (February 15, Gregorian, but see February 2); "Grand Day," or one of the "old-style" Candlemas days; observed as a holiday in a few places, but see "Vardavar" in a preceding paragraph.

Festival of the "Blessed Alexius" Falconeri (February 17 in parts of Florence in some years; possibly in some other places).

St. David's; St. David Day (March 1 in parts of Australia and possibly such places as Diu or Goa).⁹²

St. Casimir of Poland (March 4); observed in parts of western Europe in some years.

⁹¹ Reference: "Enciclopedia Universal Ilustrada"; Hijos de J. Espasa, Editores.

⁹² Reference: "Handy Almanac Encyclopedia and Year Book"; C. S. Hammond & Company.

St. Thomas Aquinas and St. Perpetua (March 7; not usually a public legal holiday, but see "Lent" on following pages).

St. Patrick's Day (March 17; usually a holiday in several locations including parts of Ireland).

St. Gabriel (March 18); see also old Armenian, Coptic, and Greek-Church Feasts (November 8, Gregorian), and "Annunciation" under March 25.⁹³

St. Joseph's; San José Day (March 19 in parts of Costa Rica, Sarre, upper Rhine valley, etc.).

St. Cyril of Jerusalem (March 20 in some places); St. Irenaeus (March 24 or 25 in parts of Lyons in some years); not usually public legal holidays, but see June 28. Annunciation; Feast of the Incarnation for St. Mary; "Lady Day"; "Angel Gabriel's Announcement" (March 25; usually a holiday in parts of Cyrenaica, St. Thomas, southeastern Europe, etc.); see also April 6-7.

St. Richard (April 3); St. Ambrose (April 4); not usually public legal holidays, but see special days in chapter 16, and "Easter" on following pages.

St. Vincent Ferrer (April 5 among some Dominicans, etc., but see January 22). Old "Lady Day" of part of nineteenth century (April 6); "Lady Day" O. S. on April 7 observed to some extent in part of twentieth century, but see March 25.

St. George's Day (April 23 in parts of Chatham Island, New Zealand, etc.).

St. Mark (April 25); not usually a public legal holiday, but see "Coptic Easter" on following pages.⁹³

St. Peter Martyr (April 29) among some Dominicans and possibly in parts of Guinea.

St. Catherine of Siena (April 30 to some extent, but in Siena at the Piazza di Vittorio on July 2 and August 16 usually is held the "Palio" banner festivals partly in honor of the "Virgin Mary" and in commemoration of victories).

St. Philip and James (May 1); "San Felipe" Feast among some western Indians, etc.; possibly celebrated in parts of Brazil, Mexico, Philippines, Roumania, etc.

Old Holy Rood Day (May 3; see chapter 8; but Holy

⁹³ Reference: "Saints and Festivals of the Christian Church" (by H. Pomeroy Brewster) published by Frederick A. Stokes; and "The Book of Saints" published by A. & C. Black, Ltd.

Cross Day observed on September 14 in parts of eastern hemisphere, in some western churches, and in some communities of Great Lebanon, etc.).

"St. Joan's Day" (May 8 in Domremy, France, in some years; see also chapter 4). St. Stanislaus (May 8 in parts of Cracow and some other places).

St. Isidore (May 15 in parts of Balearic Islands, Seville, etc., in some years).

St. John of Nepomuk (May 16 in parts of old Bohemia, etc.).

St. Therese (May 17 or September 30); St. Dunstan (May 19); St. Petrus Canisius (May 21);⁹³ not usually public legal holidays, but see "Ascension Day" on following pages.

Ss. Cyril-Methodius Day (May 24 in some places and July 5 in others).⁹³ St. Boniface or St. Bonifacio (June 5); St. Barnabas (June 11); not usually public legal holidays, but see "Pentecost" on following pages.

"S'Andia" Feast among some southern Indians; St. Anthony of Padua (June 13; usually a holiday in some Portuguese colonies and parts of Brazil, etc.).

St. Basil (June 14); St. Aloysius (June 21); not usually public legal holidays, but see "Whitsuntide," etc., on following pages and in chapter 16.

Nativity of St. John the Baptist (June 24 in some communities and July 7 in some others); "San Juan" Feast on June 24 among some Pueblo Indians, and usually a holiday on June 24 in parts of Guinea, western Europe, Quebec, and several islands, but St. Ivan according to Julian calendar in parts of eastern hemisphere; see also August 29.

St. Irenaeus (June 28 in some locations, but see March 24-25 and "patron saints" in chapter 16).

Ss. Peter and Paul; San Pedro Day (June 29 in parts of Cyrenaica, Eritrea, Sardinia, Spain, etc.).

Martyrdom of John Huss (July 6 in parts of Brunn, Prague, etc.).

St. Queen Elizabeth of Portugal (July 8 to some extent in such places as parts of southwestern Europe or Brazil). St. Bonaventure (July 14 among some Franciscans).

Ss. Eustathius and Swithin (July 15); Maria del Asunta and della Difesa (observed occasionally on two days or evenings, July 15-16, by parades, fireworks, etc., among some communities).

St. Vincent de Paul (July 19; observed as Madonna del Carmine Day among some communities in some years, occasionally with fireworks).

St. Margaret (July 20 in some places, but St. Margaret of Scotland on June 10); not usually public legal holidays, but see special days in chapter 16.

St. Elijah (also called "Prophet Elias"); much celebrated on July 20 in parts of some countries where eastern churches are very influential; possibly on August 2 (Gregorian) in places.

St. Mary Magdalene (July 22); St. Christina (July 24); not usually public legal holidays, but see special days for patron saints, etc., in chapter 16.

St. James' Day; "Santiago"; St. Iago (holiday in some years in parts of Balearic Islands, Guatemala, Guinea, some Spanish colonies, etc.), on July 25.

St. Martha (July 29, but see patron-saint days, etc., in some places in chapter 16).

St. Ignatius Loyola (July 31 in parts of Europe and among Jesuits).

St. Peter's Deliverance from Prison (August 1);⁹⁴ not usually a public legal holiday, but celebration of St. Francis of Assisi in some years (August 1 in at least Assisi, Italy, in 1926, and occasionally on October 3 or October 4, the anniversary of death being observed Sunday, October 3, 1926).

St. Dominic (August 4); "Santo Domingo" Feast among some Pueblo Indians in parts of New Mexico, etc. Transfiguration Day (August 6) in parts of Europe, etc.).

St. Lawrence (August 10); St. Eusebius (August 14); not usually public legal holidays, but Feast of Assumption or Ascent of "Virgin Mary" on Aug. 13, 14, 15, in places.

Assumption, or Ascent of "Virgin Mary" into heaven, (August 15; holiday or half-holiday in such places as parts of Corsica, Laos, Sarre, etc.); Theotokos Repose in Greek Church. Siena "Palio" (and occasionally St. Roch in parts of Europe) on August 16 in some years, but see under April 30.

St. Biagio (August 19; parades or fireworks in some communities); see also Aug. 6.

⁹⁴ Reference: "The World Almanac and Book of Facts".

St. Bernard (August 20); St. Stephen I, former King of Hungary (holiday in parts of Hungary on August 20 of some years).

St. Bartholomew (August 24). San Giovanni de Vizini (August 25 among some Italians, etc.). See also special days for patron saints, etc., in chapter 16 (Old Feast of St. Louis, leader of sixth crusade as Louis IX of France).

Assumption among some Ruthenian-Catholics, etc. (August 28, O. S., but see August 15).

St. John the Baptist (August 29, "Beheading," Siberian O. S., but see also June 24).

Santa Rosa de Lima (August 30); holiday in parts of Andes, Patagonia, etc. St. Alexander Nevsky (August 30) among some adherents to Russian Greek Church.

St. Cuthbert (September 4); see also preceding pages and special days in chapter 16. "Birth of Our Lady" (September 8 in such places as parts of South America); Nativity of "Theotokos" in Greek Church; similar holidays in several other places.

St. Matthew; "Nativity" (St. Mary) among some Ruthenian-Catholics, etc., (September 21, but see September 8). St. Sozia (September 23); not usually public legal holiday where Gregorian calendar is in force.

Nuestra Señora de la Mercedes; "Our Lady of Ransom"; (September 24); holiday in parts of Dominica, Europe, South America, etc., in some years.

Feast of St. Soscio (and St. Wenceslas in some places) on September 28; fireworks in some years in some places. Michaelmas; St. Michael and All Angels on September 29 as a holiday in such places as parts of Central America (Old Michaelmas on Oct. 11 in part of 19th century, and on Oct. 12 in part of twentieth century).

Patronage of Theotokos or St. Mary (October 1 in some Greek-Church communities).

Feast of the Guardian Angels (October 2). St. Francis of Assisi (October 3 or 4; as, Sunday, Oct. 3, 1926, in places). St. Denis (October 9). Patronage of St. Mary among some Ruthenian-Catholics, etc. (October 14, O. S., but see Oct. 1). St. Luke (October 18). St. Crispin (October 25). Not usually public legal holidays, but see August 1 and special days (October 3, 4, etc.), in following chapter.

St. Demetrius; St. Dimitri (celebrated on October 26

in parts of Europe), but Ss. Simon and Jude in a few communities on October 28.

All Souls' Day (November 2; parts of Asia, Mexico, etc.). Martinmas (November 11 in parts of Buenos Aires, etc.; "St. Martin of Tours Day"); see also chapter 16.

St. John Chrysostom (November 13 in some communities, but see January 27). St. Leopold's Day (November 15 in such places as Kloster-Neuburg Monastery and vicinity of Vienna, Austria). St. Albert (November 15 in some locations and November 21 in some others). First Day of Theotokos Fast (November 15 in some Greek-Church communities, and November 28 O. S. among some Ruthenian-Catholics, etc.; see chap. 1); not usually public legal holidays, but see Kermis, etc., in chapter 16.

St. Elizabeth of Hungary; Santa Isabel (November 19); holiday in parts of some Spanish colonies near Guinea (possibly in parts of Rio de Oro).

Presentation of Theotokos (November 21 in modern Greek Church), or "Presentation of Mary" (in temple) in some communities.

St. Cecilia (November 22); St. Clement (November 23-24); St. Catherine (November 25); St. Conrad (November 26); St. Maximus (November 27); Old Martinmas (November 23 in nineteenth century and November 24 in twentieth century); not usually public legal holidays, but see Kermis in chapter 16.

St. Andrew's Day (holiday on November 30 in such places as parts of Australasia; also see chapter 16).

St. Francis Xavier (December 3); not usually a public legal holiday, but "old-style" Presentation of St. Mary (December 4, Gregorian) among some Ruthenian-Catholics, etc.

St. Nicholas' Day (December 6 in parts of Italy and the Balkans, but see Introduction); observed on December 6 of Julian calendar (Dec. 19, Gregorian) among some Ruthenian-Catholics, etc.

Immaculate Conception (December 8); usually a holiday in such places as parts of Canada, Europe, and South America, but observed on December 9 in some years. (Immaculate Conception of "Virgin Mary" without original sin).

Nuestra Señora de la Guadalupe (December 12 in parts of Mexico, etc.).

St. Lucia (December 13; see preceding paragraphs);

observance of "The Lucia Bride" among some persons in Scandinavia.

St. Thomas (December 21) among some communities in England, etc. Immaculate Conception in some communities using Julian calendar, but see December 8. St. Victoria's Day (December 23 in parts of Spain and Spanish colonies). St. Stephen's Day (December 26 in such places as parts of Helsingfors and Lapland).

Childermas; Holy Innocents' Day (December 28); one of the Christmas holidays in such places as parts of Australasia and Central America in some years, (but "Innocents' Day" usually commemorates Herod's massacre of children).

A few other saints' days appear in the chronological preface, but the relative importance of such periods to the public eye varies with locality. Many towns in which tradition flourishes have patron Saints, and in some places a festival or fair usually is held on the feast day of the local Patron Saint, as mentioned in the next chapter. St. Theresa, who died on September 30, 1897, was given an impressive ovation in at least parts of Italy on May 17, the year she was canonized, but the list of Saints seems to grow continually. Even the Mormons sometimes call themselves Saints. Jains, Jews, Parsees, and members of other religious sects have what can be considered in a broad sense to be their sanctified persons, angels, or "holy ones." Many of the Saints mentioned, however, have been canonized by the Church of Rome; some were of the Greek Church, Pentecostal Church, etc. Saturday and Sunday are two of the most widely observed days of rest and worship, and members of particular religious organizations, whether "Seventh-Day Adventists" or not, sometimes call the one they observe the "Lord's Day." Prominent Russian Soviets have recommended Tuesday, instead of Sunday, as a day of rest. Among many Mohammedans some Fridays are observed in a somewhat similar manner with respect to suspension of ordinary business. Although "Parasceve" occasionally denotes a day of preparation for the Jewish Sabbath, it usually means Good Friday.

The dates of most "movable" feast days of Christian churches depend upon the dates of Easter although Advent Sunday is the Sunday nearest to St. Andrew's Day (November 30) whether before or after. According to

the calendar used by several western churches Easter Day is the first Sunday after the first calendar full moon (Paschal) that occurs on or after the twenty-first day of March; if this full moon happens on Sunday, Easter is the next Sunday after. In some years the Easter Day computed according to the modern Greek Church actually coincides with Easter Sunday of the Roman-Catholic Church, and in rare instances with that of Ruthenian-Catholics according to the Julian calendar. The event more than the date, however, is probably what at bottom is intended to be commemorated.

The original difference in methods used by eastern and western churches with respect to computation of the date of Easter in a few words can be stated to be owing to the desire of one to celebrate Easter ("Holy Pasche") on the same day of the week ("first day") as the resurrection of Christ and the desire of the other to celebrate it on the same day of the month. Inasmuch as the modern Greek Church has adopted the Gregorian calendar without altering its underlying method of computing Easter Day and the "movable" feasts dependent upon it possibly some misunderstanding among western people regarding the day of week on which Easter in western churches is generally observed has been prevented by listing the date of Greek Church Easter Sunday (instead of Greek Church "Easter Day") in accordance with some western practice on the date corresponding to the Sunday following the fourth day of Passover; as, April 24, 1927, and April 16, 1944; but even before the Gregorian calendar was adopted by the modern Greek Church the Greek Church Easter often was listed in western almanacs as occurring thirteen days after (i. e., on a Saturday) the Easter Sunday of western churches according to the Gregorian calendar, and it is not difficult to show that Greek Church Easter Day often has been on other days than Saturday. The First Day of the Coptic Easter usually coincides with this "Greek Church Easter Sunday," as previously mentioned.

Several Christian churches set apart certain days for special services; as, Palm Sunday (Sunday next before Easter Sunday), Passion Sunday (Second Sunday before Easter), and Low Sunday (Sunday next after Easter Day), Septuagesima Sunday, Sexagesima Sunday, Quinquagesima Sunday, and Quadragesima Sunday occur nine, eight, seven, and six weeks, respectively, before Easter

Sunday. Whitsunday ("Pentecost") and Whitmonday (corresponding to "Holy Ghost Day" in Greek Church) are the seventh Sunday and Monday after Easter Day and Easter Monday, respectively; as, June 5-6, 1927, 1938, 1949 (but June 12-13, 1927, 1938, 1949 in Greek Church). Trinity Sunday is the next Sunday after Whitsunday. The period including the four Sundays before Christmas is sometimes called Advent, the First Sunday in Advent happening on November 27 in the years 1927, 1938, and 1949. Even a Bible Sunday (one held on December 6, 1925, in commemoration of the 400th anniversary of Tyn-dale's New Testament) and a Home-Again Sunday or Children's Sunday occasionally are held at various dates. Many Roman Catholics on the last Sunday of October celebrate the "Feast of Our Lord Jesus Christ, the King" ordered by Pope Pius XI, and in several locations a "Church Rally Sunday" usually occurs on the first Sunday in October.

Good Friday is the Friday immediately preceding Easter Sunday; it is usually a public holiday devoted to fasting and prayer in many parts of the world, including parts of Honduras, Luxemburg, Great Lebanon, Portugal, southern Patagonia and a few States and Possessions of the United States, in memory of the crucifixion of Jesus. This day is called "Parasceve" in a few places. A somewhat similar day observed in the Greek Church often is called "Great Friday," as listed for some years in preface.

Corpus Christi in commemoration of the Eucharist or Communion is a holiday in parts of some countries; as, Brazil and Monaco on June 16, 1927, 1938, 1949; on the Thursday next after Trinity Sunday, and the Friday and Saturday immediately following also in parts of Argentina. In the Roman-Catholic Church "Holy Thursday," or "Maundy Thursday" (supposed anniversary of ancient custom of washing feet of poor), happens in "Holy Week" and is the Thursday (as April 14, 1927, 1938, 1949) next before Easter, but in some other Churches "Holy Thursday" (as May 26, 1927, 1938, 1949, in Protestant Episcopal Church, and June 2, 1927, 1938, 1949, in Greek Church) occurs on Ascension Day, which is a public holiday in many places including parts of the Alps and Pyrenees, the Thursday forty days after Easter. In some places; as, parts of New Hampshire; the last Thursday of April (or a day toward the end of April) usually is ap-

pointed as a Fast Day. Other days in "Holy Week"; as, "Holy Wednesday"; are observed to some extent in some years in such places as parts of El Salvador and Venezuela. The last Thursday of November is sometimes proclaimed a "Day of Thanksgiving" in the United States of America, but other Thanksgiving days including the last Monday of October or the second Monday of November occasionally proclaimed in such places as Canada, are mentioned in the fourteenth chapter.

Lent is a fast of forty days (not counting Sundays), in memory of Jesus' sojourn in a desert, from Ash Wednesday to Easter Eve in most western churches, but in the Greek Church the beginning of "Great Lent" is forty-two days before the Greek Church Easter Sunday previously described, and on a Monday; as, March 7, 1927, 1938 and 1949. The Gregorian dates for Ash Wednesday, which is usually a public holiday in several places including parts of Andorra, Bolivia, and Quebec (Canada), are listed up to at least the year 1947 in the chronological preface (as March 2, 1927, 1938, 1949). On this day are performed such ceremonies as the making of crosses with ashes (from palms consecrated on the preceding Palm Sunday) on foreheads of penitents kneeling at Roman-Catholic altar rails, and the Protestant- Episcopal penitential prayers. Thursday at Mid-Lent; as, March 24, 1927, 1938, 1949; is usually observed in such places as parts of Guadeloupe, Mayotte, Martiniquê, Reunion, and even parts of Europe as a holiday or half-holiday occasionally called *Mi-Carême*.

Shrove Tuesday, which is further described in the next chapter, is the day before Ash Wednesday. Tuesday in Easter-week and Tuesday in Whitsun-week are occasionally holidays in such places as parts of Esthonia; among many adherents to the Lutheran, Reformed, and Evangelical Churches these days are kept to at least some extent (even Saturday next preceding Whitsunday is observed in parts of Memel, Saar Valley, etc.), but preceding pages show some dates upon which one or more of them are observed as holidays even in such places as parts of Australasia. The Saturday next preceding Easter Day is sometimes called "Holy Saturday," which is usually observed as a holiday in some countries; as, parts of Honduras and Switzerland; it falls on April 7, 1928, and April 19, 1930. And the Monday next after

Easter Day is a holiday in parts of Andorra, Guiana, Somaliland, etc.

The Feast of the Sacred Heart (Heart of Jesus) is observed in such places as parts of England on the second Sunday after Corpus Christi; as, on June 26, 1927, 1938, 1949; and occasionally as a holiday or half-holiday in such locations as parts of some Portuguese colonies on the second Friday after Corpus Christi; as, June 26, 1981. In some places there is a celebration of Holy Rood Day on May 3 to consecrate a "true cross" found by "Empress Helena," instead of the previously mentioned celebration of the Festival of the Holy Cross on September 14 in commemoration of the consecration of Church of the Holy Sepulcher at Jerusalem and provision for return of a "true cross." In parts of Scotland a Repentance Day is observed the first Monday of May. Ember days (at four seasons for prayer and fasting) are usually the Wednesday, Friday and Saturday next after the first Sunday in Lent, the Feast of Pentecost (Whitsunday), the Festival of the Holy Cross (September 14—usually a holiday in such places as parts of southeastern Europe), and St. Lucia Day (December 13). Upon this St. Lucia Day, which is occasionally called St. Lucy Day, young women in parts of Scandinavia occasionally act as "Lucia Brides" by wearing crowns of holly (and often lighted candles) while serving their elders that are in bed. Three rogation days for prayer and fasting are the Monday, Tuesday and Wednesday next before Ascension Day.⁹⁵ Rogation Sunday occurs five weeks after Easter Sunday, and Mid-Lent Sunday, or "Mothering Sunday," is the Sunday at middle of Lent.⁹⁵ In some churches or places all Fridays, except Christmas Day, are Fast days, and among numerous Mohammedans the "outward" observance of many Fridays is somewhat similar to that of Sundays among numerous Christians, but the Mohammedan calendar was more fully explained on preceding pages.

⁹⁵ Reference: The Atlantic Monthly Almanac.

CHAPTER XVI

Carnivals and Other Special Times of Observance

A gala period of which the last day, Mardi Gras or "Fat Tuesday," usually is celebrated as a public holiday on Shrove Tuesday in at least parts of Africa, French Guiana, Miquelon, and Peru is called The Carnival in some cities where beautiful nosegays can be procured in February or March, but there is some evidence that the usual six-day merrymaking masque or fête at about the same time in Mobile is a development of the Feast of St. Louis formerly observed on August 25 contemporaneously with the Bienville pioneer party in the year 1702. A carnival period in parts of Europe once extended from Epiphany through Shrove Tuesday, which falls on February 21, 1928; February 12, 1929; March 4, 1930, and the dates listed up to at least the year 1948 in preface. The result is as one would expect. Celebrations of Shrove Tuesday or Mardi Gras still happen in some years even in such places as parts of Antwerp, Brest, Buenos Aires, Pensacola, Mayotte, New Caledonia, Rio de Janeiro, Rome, Saar Valley, St. Nazaire, St. Pierre, Tahiti and Venice.

Without much regard to liver and bread pudding Lundi Gras, or the day before Shrove Tuesday, is usually celebrated as a public holiday or half-holiday in some locations; as, portions of the Balearic Islands. To some extent it is observed in New Orleans, where Mardi Gras is usually a holiday, for various ships including battleships or excursion steamers occasionally are loaned for the water carnival during which a "King of the Carnival" floats down the Mississippi River near New Orleans the Monday next before "Lent." The exact origin of some features including a display of "Antiques" may be as difficult to determine as that of the chimpanzee, but in some respects Mardi Gras is similar to an old Pancake Tuesday in England. At one or two parishes in Louisiana occur ceremonies probably introduced by persons of French descent in the first half of the nineteenth century, but an elaborate pageant similar to the joyful Italian carnival of

Comus causes much merriment and attracts visitors. Other communities in a few places occasionally hold what they call a Mardi Gras on a day that is not actually "Fat Tuesday," but the differences in dates and observance usually are too pronounced to escape attention or detection. Not only in February but in January "carnival" periods have been celebrated to some extent for such sports as sled dog races or skiing in several such locations as parts of Canada, New Hampshire and upper New York. Without cutting much ice for the refrigerator business numerous persons have enjoyed Skating Carnival days. Other "carnival" periods including cotton carnival weeks have been advertised.

Whatever the length of The Carnival, balls and several parades by mystic societies usually take place during the merrymaking period at Mobile. In several locations almost all business is suspended during this season. From the shore to the palace where he holds sway upon a throne surrounded by flowers, confetti, pennants and feather dusters may be borne the "King of The Carnival." At places visitors often attend elaborate feasts, dances, and parties without invitation. Various persons such as mon-aced dukes can mingle with High Priests, Knights, or Krewes, of certain orders, provided they do not object to shaking hands with "old familiar faces." Among voluptuous splendor the Queen of the Carnival usually appears. Less frequently such events as burlesque processions of the "Horribles" cause runaway horses to upset peanut stands.

A Festival, Kermis, or Fair having some characteristics of a gala period occasionally happens on the Feast Day of the local Patron Saint in some places; as, parts of Belgium on November 15 or November 26, mentioned in preceding chapter, in some years. In such places as parts of Dominica and New Zealand the thirtieth of November (same date as St. Andrew's Day) is not unknown as a day of general carnival; a somewhat similar holiday celebrated on November 30 is called Bonifacio Day in the Philippines, where the American Thanksgiving Day has been kept to some extent in recent years. Not very dissimilar to days of supplication and thanksgiving are the two well-known Hurricane holidays of July 25 and Octo-

⁹⁶ Reference: The Chicago Daily News Almanac and Year Book.

ber 25 in the Virgin Islands,⁹⁶ and days appointed in late summer or fall for various parts of the Windward Islands. Promises of eternal indebtedness may not facilitate the borrowing of huge sums of money from bankers on such occasions, although in some countries including Cuba the days immediately preceding bank holidays and Sundays have been "Dues days."

The Wednesday next before Whitsunday; as, that expected on June 4, 1930; is usually observed in at least parts of England as Derby Day, the time of the famous annual horse races there. It seems to be no more easily forgotten than the brass plate where "Nelson fell" on the ship Victory, for a story or rumor is to the effect that after inspecting this plate an old lady remarked that she too almost fell over it. Such periods as Scotch Outing Day (the first or second Wednesday of August in parts of America in some years; as, August 11, 1926), and British Outing Day (the last Saturday of July or the first Saturday of August in some years; as, August 7, 1926; in parts of America) have been observed by dinners, excursions, parades, or picnics. Other celebrated races or "Derbies" including the Kentucky Derby, the "American" Derby (near Chicago), and the Biskra races or Biskhara in northern Africa, have been held at various dates.

Although Wednesday afternoons are practically half-holidays in summer for many persons, a Merchants' holiday is particularly observed in some locations including parts of Newfoundland on the last Wednesday, except one, of August. In a few places even Dollar days (at merchants' open places of business), economy days, utility days, donation days, doughnut days, and tag days are held by different organizations at various dates. On tag days women or children often distribute printed tags or badges (sometimes on flowers) for the purpose of obtaining funds for such purposes as charity. There is usually less running than in the average Derby or children's game of tag, however. Even quantities of fat-tailed sheep, goats, and camels are largely responsible for a Holiday Fair kept by natives in parts of East Africa on July 24 (usually on following Monday, if Sunday). When their tails are pulled some cattle can not be relied upon to refrain from kicking over available pails of milk, but various organizations or associations have held field

days, reunion days, homecoming days and other similar days even in such places as The Soudan without respect to possible stings by hornets, mosquitoes, snakes and vicious animals.

The First of May is usually a holiday in such places as parts of southeastern Europe. In several countries persons celebrate on this day by assembling early in the morning for a "May Day" breakfast; such ceremonies as "May-pole" dances are then not unknown. On May 1, 1926, a Child Health day was observed to some extent in parts of America, but a Health day has been held in such places as schools of New York City on the first Thursday of November. Public-health days, disinfection days, village-improvement days, nurses' days, wash days and days for stressing special topics of the moment kindle more or less enthusiasm from time to time. For such persons as the one that missed his vest only to find it six months later under his shirt, while taking a Turkish bath, hygiene days may be beneficial, but the young woman rumored to have gone with towel and bathing suit to a "shower" held for a friend about to get married possibly was disappointed at results.

The three days following the last Sunday of October are celebrated in at least parts of Guatemala as a Fiesta de Minerva, whether a wise maneuver or not. Numerous Feast Days and elaborate feasts were held in ancient Rome, but about twenty-two centuries ago prominent Romans provided laws to the effect that the number of guests and the money spent at entertainments should be limited, and that no woman should ride in a carriage within one mile of city except on occasions of public ceremony. Where laws are too "drastic" to be generally enforced does not less misunderstanding result, if the violently intemperate or dangerously intemperate offenders are convicted in preference to the reasonably temperate? The average "good citizen" tries to uphold laws of his government to at least some extent while they are in force; such laws are considered to have almost a divine sanction as the will of the people. The rumored case of a man that advised his lawyer to appeal immediately upon hearing that right had triumphed probably was an exceptional one, for no present laws in civilized countries appear so drastic that persons convicted of petty vices must receive the same punishment as murderers.

A few of the most joyous of the Hindu, Mohammedan and some other "religious" festivals mentioned in preceding chapters are celebrated in a manner not unlike some carnivals. Think of the numerous wedding days in various parts of the world! In some respects many honeymoons at different dates can be regarded as holidays for recently married couples. Although not usually annual public legal holidays, various wedding anniversaries are observed by some persons in some locations by festivities, calls, etc.; the silver wedding anniversary at end of the twenty-fifth year, golden anniversary at end of fiftieth year, diamond anniversary at end of seventy-fifth year, and several others including the china, crystal, pearl and wooden anniversaries.

Probably without much consideration of the effect on wedding wine (or even on honeymoon trips in trolley cars) of the absence of moonshine and roses, however, temperance days have been proclaimed in some locations. In several places the eating of dry toast already is more in vogue than the drinking of wet toasts. If temperance in all things at all times is the ultimate result desired throughout the world, perhaps it is feasible to educate more persons without unreasoning prejudice to adopt worthy and comparatively inexpensive tastes. Wherever human beings learn the real value of goodwill and consideration for others do they not adopt moderation? A Temperance day has been designated for the third Friday of January of at least one year in North Dakota.

In Tennessee the fourth Friday of October has been called Frances E. Willard Day; on this day suitable programs have been provided for the education of school children of that State concerning evils of intemperance, for Frances Elizabeth Willard (born in 1839) was an American educator, author and reformer (Women's Christian Temperance Union), but the following Saturday recently has been celebrated there as a half-holiday. Persons under a certain age only are usually prohibited from using strong drink in Japan, although numerous beings in some other places suppose that older persons should be allowed more liberties than children, even to the extent of giving strong drink to the "perishing" in modern times. The mere fact that certain worms will live in water but die in whiskey may not be "ipso facto" a medical reason why some human beings should drink whiskey, however, even

though well-founded criticisms and suggestions promote a sounder and saner order of life. Now and then one hears that a little music "drives away the blues" or that such concoctions as near beer occasionally affect vocal cords harmoniously, but the giving of "strong drink" hardly can be interpreted to mean a deluge of cider, root beer and light wines. Particularly among young persons, Temperance days promote equanimity.

A Frances Willard Day has been observed in public schools of Kansas and South Dakota also. Such a day in South Dakota may gain significance from the fact that prohibition was tried and repealed in that State and about eight other States before the year 1920. Probably few communities regret teaching inexperienced persons temperance, however. Perhaps other influential organizations and individuals have supposed that self-control is a matter for education rather than autocracy, and that temperance can be taught with or without prohibition legislation. Some laws prohibiting the use of intoxicating beverages are considered by numerous persons, however, to be steps in the right direction, "far from perfect" even though they lead to new laws effectually prohibiting many different wasteful luxuries. Can public education be successful without the help of either force or law enforcement? The facts may be more valuable than prejudices for ascertaining the whole truth. As both the correct percentage and the allowable percentage of alcohol to a demagogue may not be known when requests for helpful instruction are received from those frequently chilled by exposure away from physicians, the subject may be one for dispassionate or catholic reasoning without placing too much emphasis upon only emotions of such persons as red-blooded seamen and broad-minded diplomats at foreign dinners.

Probably owing to the fact that the birthday anniversary (September 28) of Frances Willard occurred on a Friday, instead of Saturday, in 1917, September 29 was designated in that year in Missouri for instruction and exercises relative to benefits of prohibition. Similar instruction by a few powerful organizations or associations was of much assistance in gaining "prohibition victories" in many States at a later date. Many older persons have not regretted the disappearance of at least some saloons in spite of claims that victories over "poor men's clubs"

were won in effect while "the doughboys and gobs" were away as a war measure.

As several large industries were benefited by increased temperance of workers, it was somewhat surprising that a "Vodka Day" occurred on October 4, 1925, in Russia after eleven years of partial prohibition, and that Norway, Turkey and a few other countries repealed at least some prohibition laws. Increased revenue from sales of liquor does not appear to have been the chief cause. From some sources where statutes are numerous came suggestions that it is more satisfactory to supply men with principles than with laws inasmuch as fear of violating complex laws can prevent even an honest man from walking in public streets, but as homes were usually subject to less espionage than some clubs, hotels and other places probably fewer married women objected to prohibition legislation than those persons obtaining considerable relaxation and pleasure from such practices as the drinking of apricot cordial, brown October ale and blackberry brandy. The evil effects of drunkenness are well known. The vast amount of money annually spent throughout the world for pleasure alone, however, may indicate that "pleasure" of one kind or another will continue to dodge shadows and make fun under the moonlight with a guitar or fancied purveyor of cheer.

The "Beverage day" observed to some extent on at least May 6, 1925, in parts of the western continent was in favor of soft drinks rather than intoxicating beverages, but numerous persons including "bootleggers" and smugglers are rumored to favor "prohibition," provided it is not enforced strictly. Real freedom is more likely to come with such virtues as moderation and temperance. Toleration of moderation rather than evil! Some "anti-prohibitionists," however, obey and respect laws while confident that improvements should be made. Independence for the public good is regarded as the "trump card" of even some unions. Amid the flood of partly beneficial standardization that has trickled as steadily as wood alcohol from bung holes into many branches of industry and commerce there is still considerable respect for democracy and liberty. Why go into the subject of insurance company statistics concerning the percentage of deaths owing to alcoholism before and after prohibition when enforcement of some statutes appears so difficult

in places? Perhaps this difficulty is owing to widespread belief that one article in a bill of rights deserves no more expenditure of money than the others where not ratified by the people of States upholding such laws as those in the Ninth and Fourteenth Amendments to the Constitution of the United States of America.

In places the second Sunday of May is called Mother's Day, which receives much recognition in churches and communities. It is becoming a custom in several parts of America to wear a red flower on this day in case one's mother is living, and a white flower in case one's mother has died. Numerous persons write or give flowers to their mothers on Mothers' Day. In at least 1926 and 1927 the third Sunday of June received special attention as Father's Day, but a Fathers' Day occurred on the third Sunday of October in 1924. Children's Day has been observed on the second Sunday of June, at which time it is not usually so warm in temperate climes that licorice candy sticks are half melted; similar days have been held at Childermas (December 28), St. Ignatius' Day (February 1), and a few other dates mentioned in preceding chapter, particularly if they fall on Sunday. During the Hina-Matzri, or Japanese "Girls' Festival" on March 3, dolls are usually placed beside streets in Japan.

Such annual festivals as the artists' Maverick, one of which began August 21, 1926, at Woodstock, New York, occasionally are celebrated with appropriate costumes. Without being weakly carnivals different weeks; as, National Music Week (one beginning May 4, 1925, in parts of U. S. A.), National Drama Week (one beginning February 14, 1926), National Egg Week (one beginning May 1, 1927), National Picture Week (one beginning October 13, 1924, and a National Motion-Picture Week beginning on November 19 in some years), Fleet Week (one beginning May 22, 1927, at Newport, Rhode Island), Truth Week (beginning on February 22 in some years), El Salvador Week (see preceding chapters), Constitution Week (previously mentioned), Management Week (one beginning October 20, 1924), Farmers' Week (one beginning December 26, 1915), and Well-Baby Week (one beginning April 27, 1925) have been observed to at least some extent. The topic of safety was stressed during a week beginning November 17, and an Industrial Safety day was advertised in at least parts of New York recently for January 16. Vari-

ous days of a "Thrift Week" beginning on January 17 in some years have been called Thrift Day, Share with Others Day, Life Insurance Day, Safe Investment Day, Own your own Home Day, and Pay Bills Promptly Day. Even a Laugh Month has been suggested. The beginning of a fire-prevention period has been designated in at least parts of California for April 18, possibly because fires of grass and brush frequently occur in early spring. Ideas concerning fire prevention have been prevalent during tree-planting weeks also, but quick action is necessary in most cases of actual fires. A "National Fire Prevention Week" beginning October 4 was observed only to some extent in the United States in 1925 and possibly other years.

People of Wisconsin and perhaps a few other States have observed a fire-prevention day on the same date that such persons as school children in Wisconsin usually celebrate Arbor Day and Bird Day, but the tenth of October was designated Fire Prevention Day by proclamation of former President Harding of the United States of America in the year 1921. October 10 of that year was the second Monday in October, and the preceding Sunday, October 9, was the usual anniversary of the great Chicago fire, although this conflagration began on October 8 and lasted more than two days. The ninth of October was set aside as National Fire Prevention Day by proclamation of President Coolidge in 1923 and is tending to become known as Fire Prevention Day. Persons well informed concerning fire prevention are of the opinion in many cases that much emphasis should be placed upon things to be done; as, the removal of inflammable rubbish and the lessening of other risks. In New Orleans, however, a "Firemen's Anniversary" has occurred on March 4. To one that always celebrates Inauguration Day and burns his rubbish on an isolated ledge during calm rainy weather it may seem an unjust insult to the intelligence of the average obedient human being to prohibit autocratically the burning of rubbish during long periods whatever the weather or wind, but a little meditation can convince one that it is possible for not only "drastic" laws but comparatively ineffectual laws to be passed by well-meaning persons.

The National Education Association of the United States, the Bureau of Education of the United States De-

partment of the Interior, the American Legion and other influential organizations have co-operated in the observance of an American Education Week similar to that planned for Nov. 6-13, 1927. In the year 1920 former United States Commissioner of Education, Philander P. Claxton, instituted the observance of the first week of December, and in 1923 President Coolidge issued a proclamation calling for observance of the week beginning November 18 as National Education Week. Without regard to the boy that put red ink in his nose to secure an excuse from school, an American Education Week began on November 16, 1925. The names of the days designated in accordance with suggestions made by the United States Bureau of Education were somewhat like those designated in 1922 as days upon which topics should be stressed, except that November 16, Monday, was called Constitution Day; November 19, Conservation and Thrift Day; November 20, Know Your School Day; November 21, Community and Health Day; and November 22, For God and Country Day (also see preface). In the American Education Week beginning on Sunday, November 7, 1926, with a "For God and Country Day" was stressed a "Constitutional Rights Day" on November 8, an "Equal Opportunity Day" on November 10, and an "Armistice Day" on November 11. The topics were selected with no idea of precluding States, cities, and "localities from pushing their needs"; the moral effect of them in even larger communities than small towns probably was to a considerable extent in the direction of conversation and correspondence, but mass meetings were held in several communities, more persons consequently knowing about such subjects for instruction as school days and the "cultivation" of music on "Community Day."

Although a prisoner for his own defence once asked a judge to consider the extreme youth of his counsel, the celebration of a "Loyalty Day" by the Girl Scouts of America requires no defence owing to modernism. A "National Americanization Day" was celebrated by Veterans of Foreign Wars in 1927 on the fourth Wednesday of April, or April 27, the birthday anniversary of Ulysses S. Grant, but October 12 ("Columbus Day") also has been called an Americanization Day. An "Americanism Day" has been designated by the American Legion for at least one year as the Friday preceding May 1. On April 26,

1918, Americans were in line on the Picardy front, and on April 23, 1917, Congress passed the conscription bill.

One recalls a rumor to the effect that a certain judge served several harsh sentences for the reason that he believed the victims wouldn't be in court if not guilty, but examination days mean much to numerous persons. Possibly the student that answered questions of his teacher concerning note-taking with words that he had notes taken by his father was not familiar with inspection days. Although not just carnivals, some educational and political institutions either hold or suffer an Alumnae Day, Alumni Day, Anniversary Day, Assembly Day (as the occasional holiday in parts of Dutch West Indies on second Tuesday in May), Bible-school Day, Charter Day, Class Day, Commencement Day (or even Commencement Week), Convocation Day, Faculty Day, Founder's Day (see also birthdays and pioneer days), Graduation Day, Honors Day, Ivy Day, Matriculation Day, Opening Day (as the Opening of Congress in parts of Costa Rica on May 1, 1927), Promotion Day, Rally Day, Recognition Day, Spring Day, Student's Day, School Reunion Day, Tap Day, University Day, or Visiting Day, at appointed times. Some of these days occasionally are public holidays even in such places as parts of Brazil, Colombia, Latvia (see also chapter 7), Rhodesia and San Marino. At certain dates it is not unusual to hear learned speeches and spirited music. Sometimes listeners catch sounds of songs no less famous than "Heidelberg," "Vive La Compagnie," "The Danube River," "In Old Madrid," "Auld Lang Syne," "The Dutch Company," "Alma Mater, We Hail Thee" and "The Graduates' Farewell." Perhaps not only ideals but songs are capable of revolutionizing the world's thoughts.

Admission Day on August 1 in Colorado is a holiday frequently called Colorado Day. This State entered the "Union" as the "Centennial State," for the anniversary of the one-hundredth year of independence of the United States of America was celebrated in the year 1876 by opening of the Centennial Exhibition at Philadelphia. No States were admitted during the Sesqui-centennial held there in 1926, but on the anniversary of California's admission to the U. S. A. (September 9, 1850), schools and offices usually are closed in that "Golden State." Arizona Admission Day is still kept as a holiday on February 14,

the anniversary of the date that State was admitted in 1912; it is observed on Monday even in such places as parts of the Grand Canyon and petrified forests, if February 14 falls on Sunday.

Inasmuch as Nevada, the "Silver State" whose school children adopted the sunflower as a "State Flower," was admitted to the Union on October 31, 1864, the last day of October has been celebrated there as a public holiday ever since disappearance of hooped skirts and red flannels appropriate for Hallowe'en witches. "Kansas Day" on January 29 has been observed in schools of that "Sunflower State" to commemorate admission in 1861, and people of Wyoming formerly held a holiday on July 11, the anniversary of Wyoming's admission in 1890. A few other similar days are listed in chronological preface. Seward Day, for instance, is kept as a public holiday on March 30 by Alaskans; William H. Seward, then Secretary of State, persuaded the United States Congress to make the wise purchase from Russia in the year 1867 although several former congressmen of considerable eminence thought it a waste of public money to purchase that "great land." Probably its seals alone have been worth the price paid for it.

A Regatta Day is celebrated as a public holiday in the Hawaiian Islands on the third Saturday of September. For Newfoundland on the first Wednesday of August, and for southern Tasmania on the Monday on or next after January 26, Regatta Days also often are proclaimed. In different locations to a limited extent cup days or other regatta days sometimes are celebrated; as, the First National Motor and Speed Boat Regatta planned for August 19-20, 1927, in Newport, R. I. Although not usually a public legal holiday, Navy Day is celebrated on October 27 (Theodore Roosevelt's birthday) in the United States of America to commemorate the anniversary of founding of the U. S. Navy (bill of 1777 to Continental Congress for the construction of first ships) in part, and appears to be growing in favor as a day for recalling Roosevelt's interest in the U. S. Navy. Several towns or cities in Massachusetts claim the first American warship; the anniversary of one commissioned in 1776 by former General George Washington was celebrated at Marblehead on June 17, 1926.

Numerous Chinese celebrate a Dragon-Boat Festival

in holiday fashion on the fifth day of the fifth moon of the old Chinese year (usually in June; see first chapter), and is predicted in parts of China for June 1, 1930, notwithstanding the adoption of the Gregorian calendar in the first Republic of China for some civil affairs and foreign intercourse, for it appears as difficult to stop some such celebrations as to prevent a horse from snorting at an unfamiliar object. On this fifth day are races; feasting occasionally happens on the sixth day also. The Summer Holiday in parts of China occurs also in June at about the summer solstice new moon there; as, June 26, 1930; although the middle of the Gregorian year (June 30-July 1) was observed recently on the same day as the old Summer Holiday, and may be observed more generally in future years as it is observed in parts of Siam at the middle of the Gregorian year.

More rain usually falls in non-mountainous parts of Ceylon during April, May, October and November than in the remaining eight months. The beginning of a rainy season in Siam (usually early May in northern portions, but April in southwestern parts), and some seasonal feasts or fasts were mentioned in the first and fourth chapters, but a Festival of the Meinam River has occurred along parts of the banks of this river in Siam in August at about full moon. There is some evidence that differences of seasons or climates in different parts of Asia have been partly responsible for differences in dates of corresponding feasts or fasts; as, the Buddhist Fast mentioned in the fifteenth chapter as corresponding to a kind of Lent, but not occurring in all places at springtime, as the name Lent would seem to imply. A Seed-Planting Festival is held in southern parts of the Malay Peninsula in April of some years; as, April 6, 1945; but much later in parts of northern Asia. The twenty-third day of each lunar month of a year corresponding to the old Chinese year, however, is observed by many Buddhists in some other locations than China as mentioned in the third chapter. The Munadi-al-Nile, or Rise of the Nile, has been observed to a limited extent in Egypt in June.

The times of the two seasons in the southern extremity of the Malay Peninsula are different from those in such places as Burma and northern Siam, but corresponding seasons can not be expected to begin at the same time throughout the world. In such places as southern

Rhodesia in Africa there are two seasons also, winter usually lasting from April to September (coldest in June or July) and the rainy season, which is hottest in October or November. In some other places there are three seasons: the dry, the rainy, and the cold. In Chile winter begins in June, spring in September, summer in December, and autumn in March. In Argentina the vernal equinox usually occurs on Sept. 23, and summer solstice on December 21. This is a reason why it is worth while for tourists to study the seasons and holidays where they intend to go whether it be to the shores of Uruguay or elsewhere. A Day of Beaches⁹⁷ is usually a holiday on December 8 in Uruguay, and Easter Week there is sometimes called the Week of Tourists.⁹⁷ The Beginning of Summer is observed on April 21, 22, 23 or 24 of various years as a holiday in parts of Iceland.

Several of the Chinese festivals are seasonal festivals. The Harvest festival at the "Moon's Birthday" happens on the fifteenth day of the eighth of twelve or thirteen lunar months; as, September 8, 1930. The Coming of autumn is on the sixteenth day of the seventh old Chinese month; as, August 10, 1930; and the End of summer on the fifteenth day of the same month; as, August 9, 1930; on this day paper money is sometimes burned for ghosts⁹⁸ of the dead supposed to arise. The Japanese Giyon Matsuri at about the same time was mentioned in the preceding chapter. Other feasts or festivals of the old Chinese year are End of autumn (fifteenth day of tenth lunar month; as, November 7, 1930, which corresponds approximately with the end of the wet season in the Philippines), Beginning of summer (sixteenth of fourth month; as, May 14, 1930), Winter solstice (as December 21-22, 1930), End of winter (15th of first month; as, February 13, 1930), and the "Kitchen God's" Ascension Report on New Year's Eve; as, February 17, 1931.

In parts of Persia a Feast of Roses is held when roses are in bloom; as in the case of other countries, flowers do not begin to bloom on the same date each year, but in some respects the feast is similar to the old Armenian Vardavar previously described. At about the same dis-

⁹⁸ Reference: "The Encyclopaedia Sinica" by Samuel Couling; published by Oxford University Press.

⁹⁷ Reference: "The South American Handbook" (Edited by J. A. Hunter); South American Publications, Ltd.

tance from the equator as Persia, tea leaves in China usually unfold in China during April, and the harvest often extends from May to September. Vegetables are usually raised during the rainy season, but a "kharif" or autumn crop is sown in June farther South in India, and poppy blossoms seen in abundance between October and March in the vicinity of Bengal. In Cuba the months of May, June, July, August and September are usually "wet," July and August being the warmest months, December and January the coldest; spring can be considered to begin there in May. On the other side of the equator in New Zealand harvesting usually extends from December to the last of February in the South Island, and from November through January, (sheep-shearing up to November) in the North Island.

The proclamation or designation of various special days or other periods for emphasizing certain topics seems to be increasing, but few of them require the closing of banks and places of business for an entire day. Some special days; as, Dog Days, and All Fools' Day; not a few persons endure with a feeling that they would be "better off" without them. Numerous practical jokes have been "perpetrated" by youngsters on what they sometimes call "April Fools' Day" (April 1). Dog days are very warm, humid days that occur in parts of the world between July 22-29 and early September; as in the case of Indian Summer there is some disagreement concerning the exact dates of beginning of dog days. It is safe to say, however, that there have been in some places two Indian summers: one beginning on October 18 (St. Luke's Day, the beginning of the old St. Luke's summer) and the other beginning on November 11 (St. Martin's Day, the beginning of St. Martin's summer). The fifteenth of May and September, respectively, are called "Straw Hat" days in some temperate climes where it is customary to wear hats of such material as straw or palm only from the middle of May to the middle of September. On Groundhog Day (February 2) the groundhog, or woodchuck, is supposed to come out of his hole according to tradition; if he sees his shadow, he returns, in which case wintry weather is to be expected before spring; even if he does not return, such days can not usually be considered to be carnivals for human beings (but see preface under February 2, and Animistic Feasts under other headings).

It has been suggested that before reaching a final decision regarding the date of a holiday that can be held at a selected date one consider that a holiday on Monday may provide for a longer week-end vacation, but where the closing of stores for two consecutive days results in a shortage of fresh provisions some families prefer a holiday nearer the middle of the week. Not all persons like to subsist on merely pickled tomatoes or run into the temptation of selling a birthright for a mess of "potash."

Forever time speeds on and on
As comets come and go;
The holidays are highway signs
That mark this life below.

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